The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 36 MAY, 1923 NUMBER 10.

OATH OF AFRO-AMERICAN YOUTH

BY KELLY MILLER.

I will never bring disgrace upon my race by any unworthy deed or dishonorable act. I will live a clean, decent, manly life; and will ever respect and defend the virtue and honor of womanhood; I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul; but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil; but will strive to overcome evil with good; I will endeavor to develop and exert the best powers within me for my own personal improvement, and will strive unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement and not a byword of reproach.

—From "Out of the House of Bondage."

"THE BLACK MAMMY STATUE."

A Protest By The Colored Women of America.

IN THE NAME of 500,000 intelligent, educated colored women, citizens of this country we register our strongest protest against the erection of a statue in the Capitol of this Republic, by the Daughters of the Confederacy, which is to be dedicated to the "Black Mammy" of the South. One generation stones the prophets and the next builds monuments to their memory. One generation held the "black mammy" in abject slavery; the next would erect a monument to her fidelity.

Faithful she was through years of tortured mind and body—through generations of oppression and suppression. Could the slave mother break her

ANTI-LYNCHING DELEGATION TO PRESIDENT HARDING, AUGUST 14, 1922

(First row, left to right) Mrs. Ida Brown, New Jersey; Miss Mary B. Jackson, Rhode Island; Mrs. Ida W. Barnett, Illinois; Mrs. Mary Parrish, Kentucky; Miss Hallie Q. Brown, Ohio; Mrs. Minnie Scott, Ohio; Mrs. Cora Horne, New York; Mrs. Estelle Davis, Ohio; Mrs. E. G. Rose, Delaware.

(Second row) Mrs. Lethia Fleming, Ohio; Mrs. Ida Postles, Michigan; Mrs. Pearl Winters, California; Mrs. Myrtle F. Cook, Missouri; Mrs. C. Chiles, Kansas; Mrs. Ruth Bennett, Pa.

Courtesy "The Crisis Magazine," W. E. Burghardt DuBois, Editor, New York City.

death slumber she would cry, "I asked for a fish and you gave me a serpent; I asked for bread and you gave me a *Stone.*" Her own babe, flesh of her flesh and bone of her bone, was torn from her embrace, given to another or sold into a far country, while a babe of another race, her oppressor's child, was placed in her arms and nourished at her breast. Through subjection, fear of the block and the lash she was compelled to appear contented and cheerful. Cheerful! Is there any woman of any race so devoid of the maternal instinct as to believe that the mother, though a slave, yielded her flesh and blood without anguish and willingly, nay gladly accepted another in its stead? Who but God and herself knew of the heart-aches, the groans in the night time for her own lost babe!

These slave women were brutalized, the victims of the white man's caprice and lust. Often the babe torn from her arms was the child of her oppressor.

Prate not of southern chivalry, high ideals and devotion to a lost cause when women of another race and color were polluted through two hundred and fifty years of slavery by scions of a supposed superior people. A superintendent of a southern community recently addressed his colored teachers and made this remark, "You women want to teach better morals among your folks." The supervisor, a colored woman, replied by saying it was true that better morals should be taught and concluded by saying, "Our women were pure and chaste when brought from Africa, but contact with white civilization corrupted her morals and we are now looking to such gentleman as yourself to help rectify the wrong done to our race."

Why erect a dumb statue to the black mammy, while thousands of living monuments attest the strength, the virility, they drew from the mammy's milk—the milk of human kindness?

If the Daughters of the Confederacy are actuated by any deep reverence and gratitude for the former slave, why not erect on southern soil a monument to the devoted man-servant who defended the unprotected mothers and their children while their sires went to the battle front to tighten the manacles and perpetuate human slavery.

Only yesterday, a fine upstanding gentleman described his childhood terror when his father left his own wife and children unprotected in the "quarters" and lay each night, ax in hand, at the door of his master's house defending the family against "Yankee" invasion.

Let the Daughters of the Confederacy see to it that the Southern states follow the example of South Carolina and pension these heroes, defenders of women and children during the Civil War and of whom there is no record of a finger lifted in injury against helpless innocency. If they wish to salve their conscience and make amends for wrongs heaped upon the black mammy let them begin to change conditions in this fair South-land. Let them see that adequate wage-living wage is given the laborer on the farm and in the home. Let them see that decent accommodations are provided for the Negro traveller. Let them build school houses and help educate the descendants of faithful mammy, making them useful citizens, preparing them by Christian education, not only for time but for eternity when stone statues erected to black mammy shall have perished from the face of the earth.

The Daughters of the Confederacy—nay the white woman generally—have a fearful account to their credit. With one hand upraised she could stop lawlessness, mob rule and lynching. Her men will listen to her and one word from her lips would silence the turbulent crowd instead of dismissing schools and taking children to witness the awful spectacle of a writhing human being burned at the stake.

If the Daughters of the Confederacy wish to make restitution let them visit the courts and note the injustice meted out by the dispensers of law when the black man is arraigned. Let them witness the lynching of mammy's children, the burning of their homes and the fear that broods over the land, away from the protection of the town and city.

As a result of this fear broad acres lie untilled, hundreds of cabin doors

THE NATIONAL ASSOCIATION OF COLORED WOMEN DEDICATES THE HOME OF FREDERICK DOUGLASS AS AN HISTORIC SHRINE

Courtesy "The Crisis Magazine," W. E. Burghardt DuBois, Editor, New York City.

stand wide open, desolation and desertion stalk around like famished wolves. The inmates have flown to a colder but freer clime.

Let them go to the plantations and appeal to the sons of confederacy to deal justly with their ignorant black tenants and refrain from defrauding them out of their just dues, after years of toil and sweat to wrench abundant harvests from the bosom of the earth.

Let them visit the shacks they call schools, in the rural districts, where little black children, half-fed, half-clad pay a farce game of going to school and trying to learn. Let them interview the poorly-equipped teachers who preside over these schools for four, sometimes six months, by the additional pittances of parents, during the year and who receive salaries ranging from $7.50 to $35.00 monthly.

The writer rode eighty two miles through a prosperous county and not the semblance of a school was seen. Later we understood that no "outside interference" is permitted by order of the County School authorities.

The next week we rode into a great peach tree county and saw school houses erected by the Jeans Fund, the money given for Negro education by the white woman who had a vision.

Again in one day we visited four Rosenwald schools, well equipped for the country child. Our hearts rejoiced for so great a philanthropist as Julius Rosenwald.

Let these Daughters of the Confederacy take a railroad ride with mammy's children in obnoxious compartments, next to engines with all discomforts of dust, cinders and stifling heat, while the privileged ones, no better by nature nor act, ride in luxuriously cushioned coaches, *for the same fare.*

Rolling through the land, let them remember it was cleared, drained and cultivated by mammy's sons. As they glide by auto, over miles of splendid roads, strongly constructed bridges, as they view massive structures in city and town let them realize that black brawn and hardened muscle contributed to the great South bloom as a Rose. Let them go into the turpentine camps; into the cotton fields and cane brakes; into nut and fruit orchards and see who the toilers are in those wealth producing industries. Then let them enter the hut, the cabin and behold the poverty-stricken sons and daughters—mammy's children—living in squalor, amid rain, cold, damp, making habits of health and cleanliness impossible. Families of eight and ten crowded in the only room with insufficient food and clothing making life one long night of gloom.

All this in a land flooded with brilliant sunshine, luxuriant herbage and teeming with riches; all this in a land where a body of civilized, intelligent women would erect a *STONE* to a class of *dead* saints for faithfulness when the *living* descendants cry for succor, for a fair chance in life.

What a travesty on Christian womanhood! When that statue is erected it will be anathema to the rich, short-sighted Daughters of the Confederacy. The proper inscription for that monument should be

"They asked for bread and ye gave them a *STONE.*"

HALLIE Q. BROWN
President of National Association of Colored Women,
"Home Wood Cottage," Wilberforce, Ohio.

Courtesy "The Crisis Magazine," W. E. Burghardt DuBois, Editor

THE TREND OF THE RACES.

By Dr. George E. Haynes.

(Home Mission Text Book).

CHAPTER SIX. A WAY TO INTERRACIAL PEACE.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

IN AN ADDRESS given last year before the Northeast Georgia Conference on Welfare, Dr. James E. Gregg, principal of Hampton Institute said, "There are many tokens that people of the North and the South are coming to know each other better. In the race problem there is today a challenge to democracy and Christianity. We should be thankful that God has given us an opportunity to meet it. The task is well worth our united wisdom, patience, faith, hope and love. The world today needs 'togetherness.' Selfishness is altogether fruitless. The only plan worth while is the Christian one. Civilization stands for the abolition of forces that divide men and for the creation of forces that bring men together."

The first five chapters of our text have "attempted to define the task and to describe present conditions and relations of the two races in the main ways of life where they meet and where adjustment is necessary." This, the sixth and last chapter, "discusses the fundamental principles of amicable adjustment, points out the method of personal contacts and the agencies through which they may be made for the advancement of both races together, describes lines of educational publicity needed, and outlines the ideals toward which they travel." These ideals, Dr. Haynes says, are "the ideals of justice, of law and order, of American freedom of speech, press, and representation, of courtesy, of the obligation of the strong to help the weak, of respect for all personality, and of constructive cooperation on the basis of the brotherhood of man."

The avenues by which this goal, or these ideals, is to be reached, he designates as economic relations, already discussed in a preceding chapter, the home as the avenue of the family, the Church as the avenue of religion, the school as the avenue of education, the state as the avenue of government, and the voluntary agencies auxiliary to these organizations. Progress in the human race has always been marked by the teaching of Christ concerning human relationships, that all have a common Father. As this teaching has wrought changes in the feelings, attitudes and actions of nations and races in the past, so is it bringing about changes in present day conditions, especially in our own country, where the interracial movement, at present regional, "is destined to sweep through the United States and to foreign lands, for, only through good-will and cooperation can men and women live as Christ would have them live-usefully, fearlessly, joyously."

RACIAL CONTACT

Dr. Haynes gives an illustration of personal contact which through several agencies resulted in effective effort toward good-will and cooperation. In 1914 a disastrous fire in Nashville destroyed hundreds of homes, both white and Negro. This common distress called for aid from both races; committees from both races were formed and cooperated in plans for relief; these in turn were aided by the city government through its charities commission and police department. After working together for about two months almost five hundred homes were re-established among both

HAMPTON INSTITUTE FROM THE AIR

The aim of Hampton is to send out men and women "whose culture shall be upon the whole circle of living, and who will do a quite work that shall make the land purer and better."

CULTIVATING THE MISSIONARY SPIRIT

The Hampton student is taught that his education is for the betterment of his community and his race generally. This spirit is fostered in every possible way.

KENNEDY HALL, 1922

Kennedy Hall is the most recently built dormitory for girls—the gift of Mrs. John S. Kennedy of New York. It has accommodations for 12 teachers and 46 girls, and also has room for 10 hospital beds.

SCENES FROM HAMPTON INSTITUTE, HAMPTON, VIRGINIA.

Courtesy "Southern Workman.

races. This was only one of many activities that had their origin in the spirit born in "Bethlehem House," founded and maintained through "the joint efforts of Southern white women of the Women's Missionary Council, Methodist Episcopal Church, who had been interested by 'Mother Sawyer,' a saintly Negro, and of the Social Science Department of Fiske University, a leading Negro college founded and supported by Northern Churches and philanthropists." Their service now includes schools, churches, commercial organizations and departments of city government. Citizen-committees have adopted plans and under taken activities for the welfare of the whole city.

Another illustration. The story of Rev. John Little, a son of a slave holder, a graduate of the University of Alabama and of the Southern Presbyterian Seminary, as he came in personal contact with those in need, tells of a wonderful promotion of racial good-will. Over twenty years ago he enlisted the interest of some fellow students in the need of the Negro world under the shadow of the Seminary. A school was opened in an abandoned grog shop in the needy neighborhood. Twenty six Negro children responded, of whom at least six did not know the name, Jesus. Parents were invited and soon there was not room enough to contain these "blessings." The importunate invitation of one lad led to establishment of another Sabbath School in Smoketown. The result of this contact is two missions today attended by over one thousand Negro girls and boys who are regularly receiving instruction not only in the Bible but in all forms of industrial work. Baths, a much desired and needed facility, were established for community use; the city has the unique possession of two public libraries for Negroes; through the cooperation of leading physicians and surgeons and specialists "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them." A duplication of such personal effort over our country would reap a harvest marvelously beneficial to both races.

CONTACT THROUGH ORGANIZATIONS

Six years ago in Atlanta there was formed a Committee on Church Cooperation which was made up of representatives of the white denominations, which met occasionally with the Negro ministers. At a regional conference held three years later under the auspices of this Committee, the following statement was made concerning the obligation of churchmen to the Negroes: "Loyalty to our lofty ideals of democracy and to our Master, demands that we shall not pause until the Negro in America shall have justice equal to that of the white man and an opportunity for the full development of the highest possibilities of his personality." This same conference specified the following obligations; that full justice be done the Negro in the courts; that a radical change for the better be made in Negro housing and neighborhood conditions; that safe and comfortable provision be made for Negroes in public travel; and that adequate provision be made for Negro education. Following this, a closer relationship was established between the white and Negro Churches and the city is enjoying the practical benefit of their efforts; the Negro has the privilege of cooperating with the white man in work of common concern, which work had hitherto been done by the white man for the Negro. Plans for a "new day in race relations"

is anticipated through "The Christian Council of Atlanta" which is composed of equal representation from the laity and of the pastor of each Church, white and Negro.

Through the efforts of a young Negro, trained at Fiske and the Yale Graduate School, there is in Cincinnati a Negro Welfare Association, cooperating with other city organizations through the Council of Social Agencies. The number of Negroes contributing and the amount contributed to the Community Chest showed the desire and readiness of their race to take their share in civic affairs.

INTERRACIAL COOPERATION

Cooperative agencies are not limited to a single city nor to a state, for the Commission on Interracial Cooperation has territorial committees in more than seven hundred cities and counties in eleven states. "Large results in preventing race clashes, educating public opinion through the press and pulpit, conferences and efforts to improve Negro education, and along other lines have been obtained."

Less than three years ago four Negro women, Mrs. Charlotte Hawkins Brown, Mrs. Elizabeth Ross Haynes, Mrs.

THE OLD DAHLIA SCHOOL

THE NEW TWO ROOM SCHOOL AT DAHLIA Showing how the Julius Rosenwald Fund changed things in Virginia.

Courtesy "Southern Workman.

Robert Moton and Mrs. Booker T. Washington, met with the Women's Interracial Conference and "discussed the experiences, feelings and attitudes of Negro women. This conference called attention to possible causes of friction in domestic service, in child welfare, sanitation and housing, education, travel, justice in courts and the public press, in the desire 'that everything which hinders the establishment of confidence, peace, justice and righteousness in our land may be removed and that there shall be better understanding and good-will in out midst'."

INTEREST OF BOTH RACES INTERWOVEN

The interests of the two races, white and Negro, are so interwoven that it is impossible now for them to be separated. We have mutual interests in all phases of life, in labor, government, education, morals and religion. "Our hopes, our fears, our ambitions, our ideals fall or rise together." Twenty years ago Booker T. Washington made a statement in his memorable Atlanta address that is just as true today as it was then: "Nearly sixteen millions of hands will aid you in pulling the load upward, or they will pull the load downward against you. We shall constitute one-third or more of the ignorance of the South, or one-third of its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, stagnating, depressing, retarding every effort to advance the body politic. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

Dr. Moton, Principal of Tuskegee, thinks that the world's ideas of danger in contact between white and black peoples, or with any race, are greatly exaggerated. "Most of the difficulty lies not in inherent antagonism or antipathy but in gross misunderstanding on both sides of the aims and aspirations, the designs and purposes held by these different peoples." "The outlook for mutual peace and harmony with cooperation in definite projects for mutual advancement has never been so bright as it is today." And Dr. Haynes says that "race prejudices, frictions, fear, suspicions and antagonisms die and decay in the face of pleasant experiences during the contacts of individuals and groups of the two races as they strive in 'the regular go of things' of daily life." Appreciation of the likenesses in each race by both races would greatly counteract the age long emphasis of differences. "Fair play and friendly action will follow consciousness of common likeness just as friction and fear have been the results of emphasis on racial differences."

The goal that Dr. Haynes presents may be summed up in the "brotherhood of man;" he suggests different avenues of racial cooperation that lead to this goal.

THE HOME

The home and its sanctity are the very basis of society and demands protection from the Church and the State. The father should be given the opportunity to make sufficient provision for his family. The mother should have the opportunity to be a home-maker, but no mother in America carries the burden of the support of her home as does the Negro. Three times as many married Negro women are engaged in gainful employment as white women. Many of the little children "jest grow" and how can it be otherwise when there are only a million and a half of mothers for two million homes? The tragedy of child-

hood is not limited to the country but is seen oftener in the segregated districts of the city. From the Department of Labor we find that nearly one million Negro women are found in domestic service. This touch of the Negro servant is influencing the feeling and attitude of the white people more than is realized. Do these Negro women realize the responsibility of representing their race? More often than not this constitutes the sole contact of the white family with the Negro race. The Negro homes of culture and refinement are never entered and very often not known to exist. White people are concerned about the sanctity of their own homes being safe-guarded but how far are they concerned about the sacredness of the homes of their employees? Surely the home is an avenue of racial cooperation when we remember that more than seventy-five out of every one hundred Negro homes are supported by white employers!

THE CHURCH

The Church ranks a close second to the home as an avenue for racial cooperation. The Negro has two institutions that are distinctly his own, his secret society and his Church. The white man knows through contact about as much about one as the other for how seldom does a white person visit a Negro Church? A recent survey tells us that in seven rural counties of three Southern states no white person is reported to have visited the Sabbath Schools, and, in less than twenty Churches out of almost two hundred and fifty, had a white minister ever preached, or a white person visited them. And almost as seldom does a Negro "cross the threshold" of a white Church. This wonderful avenue for racial contacts is gradually opening and is being used more and more through conferences, religious institutes and exchange of speakers. Community surveys and plans for community betterment are including representatives of both races. Mutal interests are considered from the view points of both races and programs based on these practical are arranged.

The creating of a Commission on the Church and Racial Relations by the Federal Council of the Churches of Christ in America has opened a wonderful avenue for promoting racial cooperation. A most dramatic, and, we trust, a prophetic scene occured last summer at the meeting of the executive committee of the Federal Council when it was discovered that there were serving on that committe the son of a slave holder and the son of one of those slave. When Dean W. F. Tillett, of Vanderbilt University introduced the son of his father's former slave, Prof. S. G. Atkins, the founder and President of Slater State Normal college at Winston, Salem, N. C. he extended his hand saying, "If thy heart is as my heart, give me thine hand." Could a more graphic illustration of racial cooperation be found!

This Council in making the request for the observance of last Feb. 11 as Race Relations Day in all the Churches of America and for the launching of a campaign against lynching through one of its secretaries said, "The Commission on the Church and Race Relations is finding there is a nucleus of men and women, white and colored, who believe that the gospel of good will is the real solution of their racial difficulties and are ready to undertake a program of action in accordance with that ideal. We need to recognize that this gospel of racial good-will and cooperation is now face to face with a widely organized propoganda and efforts based upon the doc-

trine that race relations are to be settled only by arms and violence. In many communities these forces are active. Church men and Christian organizations need to bestir themselves as never before to overcome these evils with good."

SCHOOLS

Booker T. Washington said, "There is no defense or security for any of us except in the highest intelligence and development of all." What an avenue of contact and cooperation the schools afford!

The mission schools and colleges for Negroes in the South have been in reality "training-homes." Today there is being emphasized, especially in Negro schools, vocational work. He is taught "ideals of sanitation, health, law, order, obedience to authority, home and family manners, many things which schools generally leave to parents at home." The white teachers have been interpreters of both races to each other. But hostile legislation, antagonism, and race consciousness are breaking these ties so that "thousands of the best young minds of Negroes will never see the better souls of the white folk, and hundreds of white persons will no longer be able to interpret to their own people a sympathetic understanding of the soul of black folk." Ten years ago there were only 59 more colored teachers in the 22 Negro universities. Last year there were two and a half times as many colored teachers as white in the 33 institutions.

There are other channels of cooperation open as shown by the following instance. "It is interesting to note the attitude of the Southern universities toward vocational-agricultural work among Negroes Two colored vocational-agricultural schools are located in the same town as the State University. One of these has for its school board three members of the faculty of the State University. In the other one the leading member of the Board is a graduate of the University, a Confederate veteran and a former slave owner. He says 'We have the best Negroes on earth and we want them taught all the improved methods of farming'."

That the South is growing rapidly in her interest in her schools is shown in the number of new buildings that have been erected, the increase in salaries of teachers, extending of school term and increase in number of schools for teacher training. This interest may be illustrated by a few examples. Florida last year reported "that the sentiment has generally favored a more equitable provision for colored schools;" Oklahoma decided Negroes should have equal advantages in school funds; Kentucky increased her appropriation for both her State schools for Negroes and appropriated $5,000 for summer schools for Negro teachers; with the aid of the Rosenwald Fund; Louisiana built 27 schools and conducted 22 summer schools attended by about 2,200 teachers; Maryland increased their term to eight months and where, two years ago there was not a High School for colored children outside of Baltimore, now there are eight. These are but a few of the evidences of increased interest in the education of the Negro in the South.

STATE

Perhaps the government touches our lives at even more points than the Church and school for through its different channels of authority it fixes the conditions in which both the Church and school shall function. The State safeguards our homes, schools and Churches. But to the Negro generally, officers con-

stitute the government and it is needless to say that their contact with the "government" is usually an unpleasant experience. Their homes are not protected, their residence districts are discriminated against, their race is made a special object of lynching and mob violence, their taxation is without proportionate representation, their loyalty to the Stars and Stripes in life and sacrifice and dollars gives them the title to citizenship, with a general recognition of their constitutional rights. The Government has recently given recognition of the record of the Negro soldiers in France in accepting from Tuskegee Institute a site for the Negro Veterans' Hospital and in building and dedicating a $2,000,000 plant. It represents the largest single contribution made by our Government to the Negro since the Emancipation and, at the dedication Dr. Moton expressed great satisfaction that it is not a "jim-crow" institution, that "it has absolutely no ear marks of inferiority, it is good as the very best." Another speaker Roger E. Macdonald, a disabled Negro soldier said, "It is a marvelous thing for the Negro race, itself so long oppressed, to have an opportunity to help save others from oppression, and let it be said to the eternal credit of the Negro soldiers that they made good their opportunity."

An outstanding instance of the state being an avenue for racial cooperation is shown in the report of

THE CHICAGO COMMISSION ON RACE RELATIONS

This Commission was appointed by Gov. Frank Lowden following the Chicago riot of 1919 in which 15 white and 23 Negroes were killed and 178 white and 359 Negroes were injured and over 1,000 Negroes were made homeless. The occasion of the riot was, briefly, as follows: "Fights had occured between white and colored bathers over crossing an imaginary line in the water that divided their recreation privileges. A Negro boy, riding a piece of timber, floated over this line. He was stoned and drowned. In the excitement that followed the police made arrests only among Negroes. The officers refused, the Negroes claimed, to arrest the white men pointed out as those who stoned the Negro victim. Then the riot broke out. It lasted with varying intensity for seven days and extended to 'the loop'."

The Governor "appalled by the rioting and murders" appointed a Race Relations Committee, a "mixed committee composed of prominent men of both races. After studying for three years the Commission issued its report in book form under the title, "The Negro in Chicago." Of it, the New York Herald said, "For the first time the point of the Negro of the twentieth century has been sought. If the public shares the conviction of the Commission we shall have gone a long way toward doing the right thing by the twelve million Negroes of this country." The comment of the Defender, a Negro paper, is, "We do not believe that any one in advance of the issue of this report would have given any six or seven white men credit for possessing the courage and insight to indict their own civilization for its injustices to and evasions of responsibilities as these white men have done who served the Commission. Among the findings we see that our Negro problem "is not of the Negro's making. No group of our population is less responsible for its existence. But every group is responsible for its continuance; and every citizen, regardless of color or racial origin is in honor and conscience bound to

seek and forward its solution. As a problem it is national in its scope and gravity, the solution must be national. And the nation must make sure that the Negro is educated for citizenship. It is of importance that old prejudices against the Negro, based on their misfortune and not on their faults be supplanted with respect, encouragement, and cooperation, and with a recognition of their heroic struggles for self improvement and of their worthy achievements as loyal citizens.'' Fifty nine recommendations were made addressed ''to the police, militia, State's Attorney, and courts; to the city council and administrative boards, the park boards, the municipal bureau of parks, play grounds and bathing beaches; to the board of education; to the public; to the white members of the public to the Negro members of the public; to employers and labor organizations; to Negro workers; to the street-car companies; to restaurants, theatres, stores, and other places of public accommodation; and to the press. Even a brief review of the report of this Commission proves how close and inseparable are the interests of all races in America.

SUPPLEMENTAL AGENCIES

In almost every community there are voluntary organizations, such a men's clubs, women's clubs, labor organizations, Christian Associations, welfare and social service societies which supplement the work of the home, Church, school and State. These organizations may work through joint committees of both races, through conferences, councils and exchange of speakers. Dr Haynes suggests some principles that are practical for almost any community.

First, develop plans and hold interest by having constructive plans to meet the definite need of the community or some portion of it. Second, it is not sufficient to merely fight evils, to cure community sores. Remove the cause through constructive social betterment. Third have a definite though not necessarily an exhaustive program of work which will bring visible results. Fourth, the personnel of such a community organization should be composed of people from both races, some of whom are able to present plans others who are able to select and adopt and execute them when undertaken. Fifth, there should be appreciation of distinctive racial attitudes. The white members need to be patient with the ''slower moving methods of the Negroes'' and the Negroes need to be patient with ''the pushing, executive methods of the white members of the organization.

Finally, real cooperation means working together, each mindful of the interest of the other and at the same time reaching a common goal.

POPULAR EDUCATION NEEDED

Popular education is needed among both white and Negroes that each race may become informed about the other. In a Conference held in South Carolina last year for Negro ministers among many prayers offered at the sunrise prayer services were petitions'' for strength, for courage, for confidence in white men'' and ''for release from constant misunderstanding, and from the white man's contempt.'' Many of the racial difficulties of today are due to inherited prejudice and ignorance as to the progress the Negro race has made during the past sixty years. Many individuals, interracial organizations, Christian organizations, educational organizations and some papers are trying to dispel the shadow of ''lack of knowledge'' that hangs as a curtain between

the races. It is apparent that the South is awakening to the situation, and is lifting the curtain through the cooperation of the best representatives of both races. But what about the North? Is she meeting her responsibility toward the hundreds of thousands of Negroes that are migrating into her industrial life? What is the testimony of Chicago, St Louis, Omaha etc? Race relationship is no longer a regional question, it is national and cooperation is as necessary in one part of the country as another. During the years of the nation's apparent indifference the Negro race has progressed until they are a force of millions to be reckoned with. They will be an asset or a disintegrating force or a dominating force. The Negro knows the life of the white people better than the white know the life of the Negro because of the many Negroes who are in contact with the homes of the white race through service. Each is giving an impression of his race to the other. Is the responsibility of this felt by either race? But times have changed. The opinion of the servant does not have the weight it once had. Much of the opinion of the Negro world is formed from its own press, pulpit and platform whose leaders often form their opinion of the white world by the casual contacts on the street, in stores, in courts and from the white newspaper which often presents the criminal Negro as the representative of his race, forgetting that the criminal is not a representative of either race.

The most influential avenue of disseminating education is the press and should be used for the advancement of both races. Other agencies are the pulpit, the platform, conferences, conventions, religious institutes, educational institutes and the moving picture. "The ignorance of the two races in regard to each other and the oneness of their interests is oftentimes astonishing and is of serious moment to a nation which calls itself intelligent and Christian."

IDEALS

"If America is to contribute a large part to the new spirit of the times, she must come into the concert of nations with a basic harmony among her own racial and national groups and classes. Her physical, economic, political social, and spiritual health is inseparably bound up with the welfare of all her citizens, especially with her Negro citizens, who constitute one out of every ten of her people, and who have shared in all the toil and sacrifice of her past progress." It is necessary that all work together for mutual ends and our common ideals must be cherished. These are ideals of justice, of law and order, of American freedom of speech, press and representation, of courtesy, of the obligation of the strong to help the weak, of respect for all personality and of constructive cooperation on the basis of the brotherhood of man." Are the two races, the white and black, in America going to "present to the world a great object lesson, showing how two races, different in history, different in color, can live side by side on the same soil in peace and harmony, neither hindering the other but each helping the other towards a higher and more useful civilization? "He who cannot see in other men his brother, has no warrant from Jesus to call God his Father."

"I seemed to climb a steep ascending track,
While just behind me labored one whose patient face was black.
I pitied him, but hour by hour he gained upon the path
Until he stood beside me—stood upright—
I turned in wrath,
'What right have you to stand beside me here
For I am white and you are black,' then paused, struck dumb with fear,

COLORED CHILDREN HAVING AN OPPORTUNITY

CHILDHOOD

The Morrison Children, Charleston, S. C.

Saphronia, Arta & Lucille Thompson, Charlotte, N. .C

Linnie and Ruth Redmond, Jackson, Miss.

Robert Cobb, Jr., John and Elizabeth, Jefferson City, Mo.

Nathaniel, Eunice, Helen and William Walker, Selma, Ala.

William, Joseph and Richard Burton, Gary, Ind.

Jennelsie and Austella Walden, Atlanta, Ga.

W. L. Walden, Jr., and Otto V., Jacksonville, Fla.

Eva May and Ernest Brown, Jr., Springfield, Ohio.

Courtesy "The Crisis Magazine," W. E. Burghardt DuBois, Editor, New York City.

For, lo! the black man was not there, but
Christ stood in his place
And oh, the pain, the pain, the pain on that
dear face!
I bowed my head and in contrition cried:
'Lo, after nineteen hundred years Christ
still is crucified'."

CAN YOU ANSWER?

1. For what does civilization stand as it concerns the race problem?

2. What is the aim of the first five chapters of the text?

3. What is the aim of the sixth and last chapter?

4. What are some of the ideals to be attained?

5. Name six avenues of racial cooperation.

6. Tell why the inter-racial movement is not limited to America.

7. Tell of the Nashville disaster and how from Bethlehem House grew goodwill and cooperation.

8. Illustrate results of "personal contact" by Rev. Little's efforts.

9. At a regional conference held in Atlanta what statement was made concerning obligation of Churchmen?

10. What other obligations were named?

11. Tell of community cooperation in Cincinnati.

12. Tell of extent of work of Commission on Interracial Cooperation.

13. What subjects for consideration were presented by four colored women to the Women's Interracial Committee?

14. How are the interest of both races inseparably interwoven?

15. What were Booker T. Washington's thoughts concerning this?

16. What recommendation does Dr. Haynes make as an aid to interracial peace?

17. Where and how is the home an avenue of cooperation?

18. Is the Church a neglected avenue of cooperation?

19. Tell an incident concerning Dean Tillett and Prof. Atkins that was both dramatic and prophetic.

20. Why has lynching taken such a prominent place recently in public thought?

21. Tell how the school is an avenue of cooperation.

22. Tell of the attitude of the South today toward Negro education.

23. What is the attitude of the North?

24. Tell how the state or government may be an avenue of cooperation.

25. Tell of the Negro Veterans' Hospital at Tuskegee and what spirit does it indicate?

26. Tell of the Chicago riot and the report of the Commission appointed by Gov. Lowden.

27. Tell of one special finding fixing the responsibility of the Negro problem.

28. To whom were the fifty nine recommendations addressed. Why?

29. Name five suggestions given by Dr. Haynes for promoting community work in interracial relations. Emphasize the fifth.

30. What do students of the question generally feel concerning the basic reason for race difficulties?

31. How is this to be overcome? Through what channels or agencies?

32. What must America do before she can respond to her world call?

33. Why is America chosen as the field for the demonstration of the truth of the brotherhood of man?

34. Read the closing poem with self examination.

35. Let us thank God that thousands of Christian women of America have been given the opportunity to study this vital question from the Negro's view point. It increases our responsibilities and likewise our faith.

BUILDING WITH INDIA.

By D. Johnson Fleming.

(Foreign Mission Study Text Book.)

CHAPTER SIX. THE INDIAN CHURCH.

By Mrs. J. P. White, Cedarville, Ohio.

THE NEW VISION

FOR many years we thought of mission work as a Western enterprize. This was only natural for the modern missionary movement, as we know it originated in the West.

The appalling need in non-Christian lands called forth first a few and then a great number of brave people who felt that the Gospel should be taken to every creature. Every land has eventually been included in the great missionary program of the Church. None however has received more attention than India. The Christian Church of the West has poured thousands of lives and millions of treasure into India in order to evangelize that land.

Institutions have been developed and fostered under the care of missionaries. A native Church has been built up, not along Indian lines altogether but quite largely along Western lines. This Church has been the child of the West. It has been helped continually by foreign workers and by foreign money. Now it is becoming stronger; it is becoming more self reliant, more independent. It is also beginning to feel its own strength.

In recent years a new thought has come into the minds of the workers. In fact it is a new vision revealed to them. It is this:

INDIA MUST BE EVANGELIZED BY THE CHURCH OF INDIA

The building up of the Church therefore, in order to extend the Kingdom of Christ in India is the great objective of missionary endeavor. The task of carrying the Gospel to every one of India's millions by workers from the West is almost impossible, if we think of it in terms of numbers only. The native messenger is more acceptable than an alien and India will be influenced more in her decisions for Christianity by her own people than by people of foreign birth.

Each succeeding year there is a greater desire on the part of the native Christians to make the Church more thoroughly Indian. No longer do they want to think of this Church as something foreign. More and more they realize that Jesus in His earth life was Oriental; that the Bible with its imagery, parables, and history is a book of Asia and not of Europe or America; that this religion, though brought from the West belongs to the East.

They are coming to understand the method of spreading the Gospel. Many times, the people in general are puzzled to know why the missionary has come. They may love respect and trust him, but down deep in their hearts they think he is receiving some great personal benefit from some source. When the Christians come to understand the message and plan of salavation they discover that it is only the constraining love of Christ that brings these men and women to their shores. They begin to realize too, that every Christian should be a witness, and that if India is to be saved it must be through the witness of India's Christians. The great central factor then in the evangelization of India is the native Christian Church. Foreign workers are needed and will be needed for many years to come, to help direct the work, to train and educate leaders, to counsel and advise.

THE NEW LEADERSHIP

Nothing gives so much promise for the future Church of India as the fine leaders who have ben developed. Every mission trains Bible women, colporters, teachers and preachers. The Church at home sometimes thinks of the work as being done largely by our missionaries, failing to recognize the large numbers of native workers. If we look over the minutes of our General Assembly we shall find the names of sixty-one ordained ministers of the United Presbyterian Church in the Punjab India. In addition to these there are fourteen licentiates, thirteen theolgical students, seven colporters, fifty-three Bible women, two hundred ninety-four Christian school teachers, thirty-five hospital assistants, and one hundred thirty-seven other Christian workers. More than six hundred of these Indian workers, while the foreign staff consists of one hundred forty-seven. No statistics are at hand to tell how many of these helpers there are in all India. The work of today could not be carried on without them and it could be immensely increased if the workers could be multiplied.

Many of these natives are very inadequately trained. Others are splendidly equipped for leadership. The Church is increasingly drawing men of ability and power, men who are capable of leading their own people in building up the Church. It is characteristic of many of these leaders that they desire to develop an indigenous Church. They want the Church to be Indian and not Western. I think I hear some one say: "That will be very dangerous. They will fall into error." There may be danger of ex-

PUNJAB CHRISTIAN WOMEN TEACHER'S CONFERENCE HELD IN THE GIRL'S BOARDING SCHOOL, AMERICAN MISSION SIALKOT

The front row seated on the ground consists mostly of Normal students of the Sialkot school. Not all of the teachers in attendance are in the picture. 125 in all enrolled from fifteen schools of seven different Mission and two Government schools.

tremes, but we must remember that we have customs of our own that are no more inspired than are theirs. Why should we not allow then to sing their hymns or psalms to distinctly Eastern music, rather than to our Western kind? Why should we not allow them to bow their faces to the floor in prayer rather than to stand or sit bowed, or perchance to sit *bolt upright?* The Indian Church has already taught the West many deep things about the power of prayer, about sacrifice for Christ's sake, about the value of meditation. Let us just look at a few of the new leaders. One of the most outstanding and influential of these was N. V. Tilak, who died in 1919. Tilak was a Brahman of great ability. From early boyhood he was devoted to his country. The longer he lived the more devoted he became. Patriotism was with him a passion. Very early in his life he realized that there were many evil customs in the land which ought to be abolished.

When he was still a boy in his teens, the sister of one of his friends lost her husband. She was a very young girl and had not yet been taken to her husband's home, but according to Hindu law she was condemned to perpetual widowhood.

Tilak saw the injustice this was to an innocent girl who was in no way responsible for her sad condition, so he offered to marry her. He felt that by so doing he would strike a blow at the iniquitous custom. The girl refused to consider such an innovation but Tilak showed himself willing to suffer scorn or even persecution if by so doing he could help work out a much needed reform. So many were the evils of Hinduism that Tilak saw no hope of helping his country through that medium. He set about to find a new religion. In his search for truth God was guiding. One day on a rail way train a European began talking to him on religion. Among other things, he said; "The religion which you need for India is the very one which Jesus taught nineteen hundred years ago. Here is a New Testament. Will you read it?" Tilak promised.

A wholly new philosophy of life was given him. He became deeply interested in the Book with such strange and wonderful words. So accustomed are we to these words that often we read without comprehending without thinking of the wonderful depth of meaning. To Tilak the New Testament was a revelation. When he came to the "Sermon on the Mount" he was greatly impressed. Of this he said: "I could not tear myself away from those sentences so full of charm and beauty, which express the love and tenderness and truth which the sermon conveys. In those three chapters I found answers to the most abstruse problems of Hindu Philosophy. It amazed me to see how here the most profound problems were completely solved. I went on eagerly reading to the last page of the Bible that I might learn more of Christ." It was not long until Tilak had been won to Him who spake as never man spake.

As he developed in the service of the Church he tried to show the people that becoming a Christian was not denationalization. He wanted the Church of India to give a "truly Christian expression to Christianity." He thought of Christ as an Oriental, as the One who could save his country. Tilak's greatest service to the Church was his writing. Full of love for his country, full of love for Christ, full of poetry and music, he poured out his heart in simple beautiful passionate verse which caught the people with its charm. Hymns of great variety

and number are sung by multitudes all over India. Tilak put the Sermon on the Mount and the Life of Christ into verse, thus making them more pleasing to the people and more easily remembered.

The hymns written on union and communion with the Infinite reveal his own inner longing for fellowship with God.

One of these poems is as follows:

INSATIATE

"The more I win Thee Lord, the more for Thee I pine;
Ah such a heart is mine!
My eyes behold Thee and are filled, and straightway then
Their hunger wakes again!
My arms have clasped Thee and should set Thee free, but no,
I cannot let Thee go!
Thou dwell'st within my heart. Forthwith anew the fire
Burns of my soul's desire.
Lord Jesus Christ, Beloved, tell, O tell me true,
What shall Thy servant do?"

Another of India's hymn writers is Ellen Lakshmi Goreh who has given to the Western world the beautiful hymn:

"IN THE SECRET OF HIS PRESENCE"

In the secret of His presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers;
Do you think He ne'er reproves me? What a false friend He would be
If He never never told me of the sins which He must see.

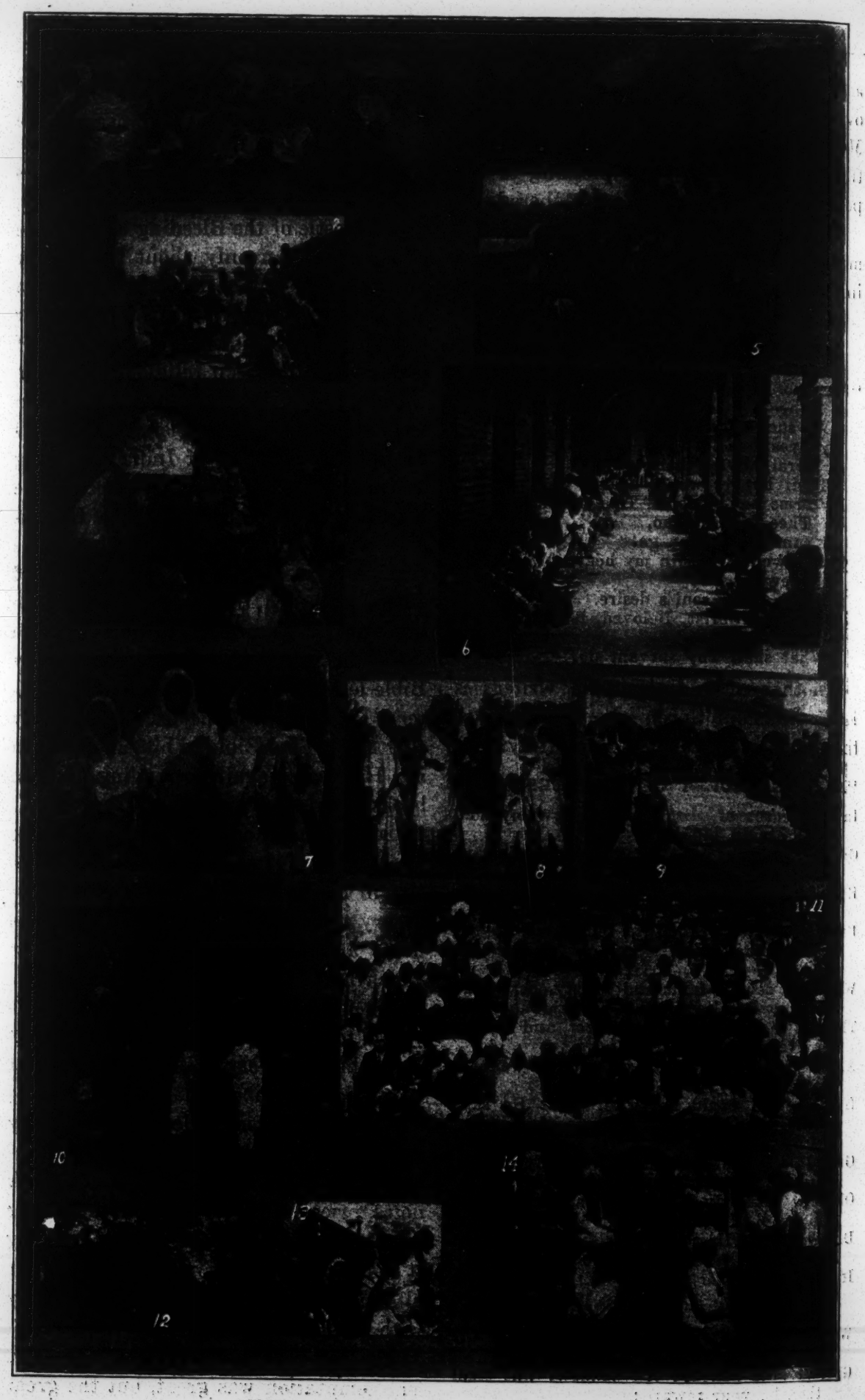
Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of the Master in your face.

Another of the noted Christian leaders of India today is Saddhu Sunder Singh, "the Apostle of the Bleeding Feet." He is a young man only about thirty-four years of age, but he has become known all over the Christian world. His mother though not a Christian was a woman of high ideals and deep religious devotion.

Before her death she bade her son seek *'shanti'* the full satisfaction of soul for which the people of India have long been seeking. Sundar Singh searched the holy books of the Sikhs, of the Hindus and of the Mohammedans. About this time he was sent to a missions school where he heard the Bible read for the first time. According to rules of the school he was required to have a daily Bible lesson. He became hostile and bitter. So angry did he become one day that he tore his Bible to bits and burned it. He turned again to reading his own books with even greater zeal but found no rest. And then he turned once more to the New Testament, with a great desire in his heart to know the truth. In a very special way Christ came into his heart and gave to him the *shanti* for which he had been seeking.

When his family learned of his decision to follow the Christ they persecuted him in every possible way. First they tried to bribe him. An uncle, who was a wealthy man, led him one day down into a cellar where he had concealed, a safe, containing many bank notes, priceless jewels and gold and silver coin. Taking his turban off and laying it at the feet of the boy he said "Sundar all this shall be yours, if you will stay with us."

The lad was only fifteen years old. The temptation was great, but the great



INDIA—EVERY DAY IN THE MISSION

peace in his heart led him to say "No, not all the wealth in the world would make me give up Christ."

An attempt was then made to poison him, but he recovered form the illness. His father finally disowned him and he made his way to the home of missionaries who cared for him and then sent him farther away beyond the reach of his friends.

On his sixteenth birthday Sundar received the rite of baptism and made his open profession of faith in Christ. His mother had wanted him to become a sadhu. The sadhu is a saint, or devotee, who denounces the world in order to find soul satisfaction. He never marries, has no fixed abode and depends upon the people for his living.

The thought came to Sundar, Why not become a Christian Sadhu? He consulted the missionaries. It was an innovation. It had never been tried. They could not wholly approve of the idea. But the boy was sure that God was calling him and he felt that he could follow no other course.

He gave away all his possessions except his New Testament, donned the saffron robe of the sadhu and without shoes on his feet or money in his purse he set forth on his strange mission.

His passion has been to win souls to Christ. All over India he has gone. He has been called to Burmah and Ceylon. He has been called to China and Japan for special meetings. He felt called to preach the Gospel in Thibet. Though suffering from cold and hunger and sometimes from persecution he has gone again and again into that forbidden land.

Sundar Singh has had many narrow escapes from death which he himself considers miraculous. He rarely speaks of these experiences though others make much of them. His ministry has been extended over India through conferences and conventions where he is invited to speak. The impression he makes on both the Indian people and foreign people is that he is a man wholly given to God.

In 1920 as many will remember, he made a trip to England and America, his passage being paid by his father who became a Christian a few years ago. He made a deep impression on those who heard his addresses.

In one of his messages at Silver Bay Conference he gave an estimate of America. The burden of it was that so-called Christians and moral people, full of good works, might be almost saved, but lost. He illustrated this by a parable of his own called "The Hunter's Lodge." "The hunter was pursued by a tiger but had no fear because there was

INDIA—EVERY DAY IN THE MISSION

1. The Rawal Pindi Missionary Society at a social.
2. The tiny children in the village school at Pasrur eating their dinner.
3. Our summer home in Simla with some of its occupants and friends.
4. Preaching in a village.
5. Girls' Industrial Home, Pasrur.
6. Christian Training Institute, the dinning room.
7. A late picture of one of the widows and her two daughters and two grandchildren, the children of the oldest daughter.
8. A Hindu servant and his family.
9. A house-top gathering, christian women.
10. Dr. Gordon and helper.
11. Group of missionaries and workers at conference.
12. U. P. Mission Church, Pasrur.
13. A "grass widow" and her baby who were sent from another mission to the Girls' Industrial Home for protection.
14. The cabinet makers.

a hut near by to which he thought he had the key. On reaching it however the key was missing and although there was only the thickness of the door between him and safety, yet he was lost."

Sundar Singh did not think of America as a land beyond the need of help for lifting people up to Christ. In referring to our interest in working for all lands he said: "We too have our gifts to bring to the feet of our common Master. Send us your Christian missionaries to work with us in breaking the shackles of our past. We also will work with you in breaking your shackles. You and we together, the great West and the great East, shall unite in the world-wide fellowship of Christ."

Among the Christian leaders of India today, Dr. Azariah of Dornakal is an outstanding character. He is the first Indian to become a bishop of the Church of England. In addition to his duties in his diocese he has developed a manual training institute that is attracting much attention because of the unique methods used.

Dr. Chatterjee, who died in 1916 was one of India's strong men. The degree of Doctor of Divinity was conferred upon him by Washington and Jefferson College in 1901 and by Edinburgh University in 1910.

Though from the highest Brahman caste, Dr. Chatterjee spent most of his life working among outcastes. The Presbyterian mission with which he was connected put him in charge of a district including 900,000 inhabitants scattered in 2,117 villages. At his death there were three thousand Christians in his district.

Rajah, Sir Harnum Singh, one of India's leaders gave up a principality to become a Christian. For years he has held positions of influence and power, having served on the Council of his Province and having been a member of the Viceroy's Council. An elder in the Presbyterian Church, an ex-moderator of the General Assembly, he has become widely known as a Christian leader.

In the Y. M. C. A. work Mr. K. T. Paul is the General Secretary for all India. Dr. S. K. Datta is the editor of "Young Men of India" the official organ of the Y. M. C. A. Both these are men of great ability.

Among women Dr. Gurabai has won distinction by her unusual service for her people. She took her medical course in Philadelphia and then returned to India to minister to her suffering sisters there. In addition to her professional service she became a factor in other kinds of missionary work. In 1914 she was India's delegate to the World's Y. W. C. A. Convention which met in Stockholm. In 1917 she came to America as a representative to the jubilee of the Congregational Women's Board of Missions.

Her husband Dr. Karmarkar was one of the most noted evangelists of India. Their adopted son Dr. Vishwas Karmarker, gave his life in service for America, during the influenza epidemic in 1918. So striking was the service he rendered that, after his death the Mayor of Pittsburgh and the Governor of Pennsylvania sent letters of appreciation to the mother in far off India.

Miss Khereth Bose, another of India's strong women has been laboring for more than thirty years in the Zenana Bible and Medical Mission. Her work is quite but far reaching. Upon her the government has conferred the Kasar-i-Hind medal for distinguished service.

An unusual gathering is held once a year in connection with her work. It is a conference composed of people of all

religious creeds, Christian and non-Christian. It is agreed that all who attend shall call one another "brother," and that the spirit of brotherhood shall permeate the assembly. All are free to speak, the burden of the meeting being, sin and its remedy.

The method might be questioned by some; but those who are leading are convinced that they have an unusual opportunity to witness for Christ. Prejudice is removed; people begin to study the Bible to see what it has to offer on the question and new openings are made for the missionary in the home towns of the visiting delegates.

In addition to these outstanding figures there are the pastors who have never won any special fame but who are faithfully preaching Christ day after day. Then there are the leaders among the laity in the villages. The story of a humble man who led his village into better service for Christ is typical of a great number of men who are leaders in their own little circle and who are as important as many of greater note.

This man Rambhau was just a village man. He had not the training nor the education which would fit him for any large place in life but he had the power of leadership and he also had the confidence and respect of his friends and neighbors.

He and his wife had no children and they decided to adopt a child, not just an ordinary child. No, their child was to be the village Church. It was a weak helpless little organization and was in need of much attention.

First, Rambhau, sought to help the village school by bringing in new pupils. In a little while there was a demand for a night school. Here was a dilemma. They had neither clock nor lamp. The sun served for both light and time in the day school and there had seemed to be no need for even a clock. Rambhau set out to secure the equipment and succeeded.

Next he proposed to build a Church. He called the little group of Christians together and proposed that in addition to the bit of money they could give that they would give labor in erecting the structure. It was a very simple little place of worship, but it was *their* Church and they watched it as eagerly as if it had been splendid. When the walls were up they were at the end of their resources. Rambhau started for the missionary's home in a distant town. He laid before him the whole situation and the missionary helped him secure the needed amount for a roof.

The day of dedication came. With bands and singing and processions the neighboring villagers came. So much interest was aroused that work was opened in two new villages.

Every mission in India can point with pride to its staff of Indian workers. There are many fine men and not a few women who have received the best education that missionary colleges can provide and these people are assuming more and more the place of leadership in the native Church. The foreign workers are looking forward to the time when the powers and responsibilities may be in large measure transferred to the leaders of the Church of India.

THE NEW INDIA

Already we see a new India emerging. The age long apathy is passing. India is awake, alert, active. India is striving aspiring, struggling in her efforts to become one of the great world powers.

There will be a new India politically. The desire for self determination can never be crushed. Great Britian does

not wish to crush these aspirations but to guide them until India's people are prepared for self government. Already she has acceded to the request of the people for a large share in the responsibilities of government. No doubt the coming years will bring greater changes.

Already the Christian Church is being felt in the national life. "Among Christians there are twice as many literate men and twelve times as many literate women per thousand as among the Hindus." From among these Christians there come school teachers for both boys and girls who are helping dispel India's illiteracy.

From among the Christians have come many members of legislative councils, judges of the law courts and government officials of various kinds. Because of their superior character and intelligence Christians are appointed to many positions of importance, and are helping forward the reform movements.

Then there will be a new India physically. Through government measures of various kinds, new irrigation systems, the reclaiming of land, India has already been delivered from the desperate famines of a half century ago. By further development of these plans food production may still be largely increased.

The missionary farmer has demonstrated that new methods of agriculture will add many fold to the productiveness of the soil.

Medical missions have wrought wonders. The relief given to the sick and suffering is only a part of their work. The far reaching service has been in preventive measure. Vaccination for small-pox, inoculation for plague and typhoid; segregation for cholera and leprosy and telling on health conditions. Hand in hand government officials and missionary doctors are working for better sanitation.

There is coming to be a new India intellectually. The wealthy people of India have always had a certain kind of learning. Modern education however was introduced by the missionary. Had there never been any missionary there, it is quite probable that the touch of Western civilization in itself would have brought about the desire on the part of the high caste Brahmans, for Western education. But who would ever have thought about the low castes? No one but a missionary would ever have conceived the idea of educating them. Since missionary work has been in large measure among the depressed peoples schools have been carried on for these low caste, outcaste and untouchables. The results have been wonderfully gratifying. Education, that is Christian education has lifted the lowly and made them fit to sit among princes.

A wonderful impetus has been given to the education of girls. Women are demanding that girls and boys have equal opportunities. The national feeling has led many men to see that the advancement of their country demands that the women be educated. India as a whole is coming to realize that she can never rise to power until her people become literate.

India will become new spiritually. Already there are more than five million Christians in India organized into Christian congregations. Many dangers beset this Church of India. There is danger of coldness and indifference. Second and third generation Christians do not have to suffer persecutions as their fathers did. The way is made easy for them. And like many in the home land who make small sacrifice for the Master they value lightly the salva-

tion which has been purchased at a great price. There is danger of carrying over into the Church and perpetuating heathen customs and superstitions. And again there is danger of forgetting the mission of the Church.

Even though beset by many dangers the Church is moving forward with great power. There are many evidences of growth and development within the Church, a desire on the part of the people to give the message of salvation to others.

The Christian Indian people are beginning to have a new vision of missionary work. Many of them are working in connection with the existing organizations composed of Indians and Westerners. Other organizations that are strictly Indian have been developed.

The Indian Missionary Society of Tinnevelly organized in 1903 is carrying on work in a district which is to them a foreign land because it is in another language area. Tinnevelly district is one-tenth Christian and is one of the most highly developed Christian communities in India. Not satisfied with simply enjoying the Gospel they are reaching out to the "Regions beyond."

The Indian National Missionary Society is made up of Indian Christians and has the very definite aim of evangelizing the unoccupied areas of India. This organization is under Indian management and is supported by Indian money. Fourteen missionaries are at work in seven sections of India's great expanse.

Another movement is in the ancient Syrian Church, which for long centuries has ben quiescent. It seemed to have settled down into a caste with no concern for India's millions. Recently the old Church has been awakened. It has taken on new life. It is today sending its own missionaries to other parts of India.

These Syrian Christians are considered very exceptional. They are equal to the Brahmans in intellectual power. Many of them hold high positions of verious kinds. There are many fine characters among them and the whole missionary world awaits with prayerful interest the results of the missionary revival, now in progress.

A recent Evangelistic Forward Movement has been productive of large results. It started in the South and has spread over the whole land. It is a campaign of personal evangelism. Women as well as men have gone to their nearest relatives and neighbors and asked them to become Christians. Tens of thousands have come into the Church in response to these personal invitations.

India's deep longing and seeking for spiritual life manifest in the great conferences held in various places. The Sialkot Convention with its wonderful experiences is known all over India, as well as in our own country. This is under joint management of Indians and missionaries.

A meeting of larger numbers, is that of Travancore. It is the greatest annual Christian gathering in the world. It is managed and conducted by the Indians themselves. Fifty thousand people gather to spend a week in Bible study prayer and conference.

The Christian life of the people is the most eloquent message that can be given to a heathen world. In lowly villages, in cities on the farm, in the shop, in places of trust, Indian Christians are continually testifying to the power of Christ in their lives. And there are being added to the Church daily, those who are being saved.

Church of India, we salute thee! "We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus and of the love which ye have toward all the saints. * * * For this cause we also, since the day we heard it, do not cease to pray and make request for you that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord, unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power according to the might of this glory unto all patience and long suffering with joy."

We pledge you our help, our sons and and our daughters, our gold and our silver, our sympathy and our prayers in building up the Church of Christ in India.

* * * *

A Few choice sayings from the textbook.

"Beyond and above all the Christians may do, however, is that which they are."

"In the last analysis the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ and of the forces and life expressions to which He gave rise."

"If men and women are less interested in missions than they formerly were, they must be less interested in Christ; and a revival of vital religion is the only solution of the problem."

"Indians do need the water of life but not in a European cup."

* * * *

Get acquainted with the United Presbyterian ministers of the Punjab India, Shadi Karim, Abdul Karim, Hira Lal, Karm Bakhsh, Ladha Mall, Jiwan Mall, Buta Mall, W. Caleb, A. A. Dittam Ganda Mall, Imam ud Din, Hamid, Isaac, John, Barkat Masih, William, Samuel, Badr, ud Din, Nathaniel, Gulabi, Aziz ul Haoq, Vazar Chand, Khair Din, Bawa Nasir, Sant Masih, Joel Abdullah, Quadir Bakhsh, Baisakhi Mall, Barkat Masih, J. Din, Khera Mall, Chetu Mall, Mallu Chand, H. D. Salik, Farman Din, Yusuf, Nadhawa Mall, Manga Mall, Fakira Mall, Labhu Mall, Gulam Masih. Karm Dad, Ida Khan, Arura Mall, Changa Mall, Jamil ud Din, Allah Ditta, B. Jacob, J. David Chambel Das, Lal-Mahi, Maula Baksh, K. M. Samuel.

A FEW QUESTIONS FOR DISCUSSION

1. What one thing has impressed you most in the lives of the Christian leaders of India?

2. What are the best proofs that Christianity has become indigenous in India?

3. What do you think is the greatest problem facing the Church in India today?

4. What is our further responsibility, as a Church, to India?

5. Does the present situation call for more or less effort on our part?

HEARING THE MESSAGE FOR THE FIRST TIME.

BY REV. PAUL J. SMITH.
Nasser-Sobat River Egyptian Sudan.

CAN YOU imagine a people that have never seen a bit of cloth nor even a piece of paper? As we look upon our environment and the things we have been privileged to see, and to hear, and as we think of our ancestors, what privileges they have had for a thousand years back, and the messages of Christ we have received from them, compare this to the barrenness of the lives of these Nuers and Anuaks for equally as many years back. Then all of a sudden here comes Christ's messengers with the best that Christianity has for them, with Christ's own way of conveying God's love for a lost world, wonderful healing of the sick by the power of God. The message goes out, spreads like fire. The God has come of whom they have dreamed, and for whom they have longed, the expectation of some better day. Sometimes away back, they had the good old days, but someway, somehow, these days have been lost. The good way of talking to God and His giving them the good things of old has been forgotten. Here are the white messengers of God with truly healing medicine. The white man says that this medicine is from Jesus. "Look up to Jesus. He is your God. He died for your sins. He loves you. Can't you see? Look at the sun. Who tells it to go over the heavens every day? Is it not Jesus? Suppose there was no sun. How would you see to plant and plow and get food? Look at your eyes. Suppose you had none. Why, then, are you angry with God? Why have you forgotten Jesus? Every day He is giving you your life. He makes the rain to fall and your food to grow. Are you not ashamed to forget your God this way! What do you think of a child that is fed and cared for by its parents and then forgets them. What sort of a child will that be? You say that you have many sick among you. You say that everyone is cheating you, making trouble for you. Why not? You have forgotten your God. How can things be nice for you! Arise and call upon Jesus. He has sent us to you."

"What! Did Jesus send you to us! This question has been asked many times and is still being asked, "What! Did Jesus send you to us!" And they continue.

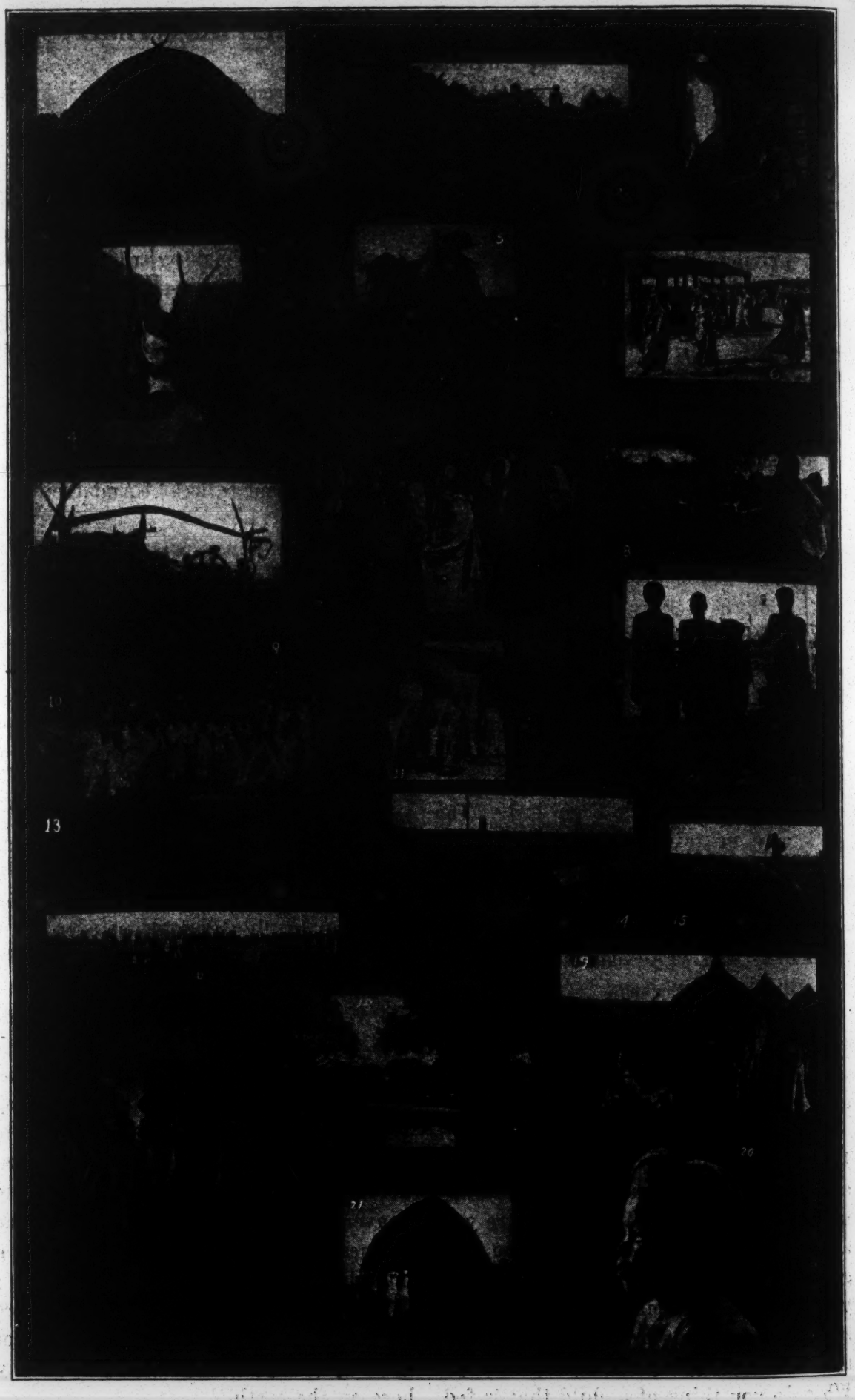
"What does Jesus want with us? We are black. We are like cattle. We know that God likes you, because he has given you much power. You have the gun, you have the steamboat, you have cloth, much food, you are able to do everything. God is your brother. You are God, you and God are one. Truly, has God sent you to us?"

"Yes!" says the white messenger, "Jesus loves you very much. He died for your sins. Is He not giving all of you food every day? If Jesus did not love you would He let you even live? Jesus has sent me to tell you that God loves you and wants you."

"What! Jesus loves me and wants me! What does He want with me?"

"Why, Jesus wants you to become His child. He made you and is giving you many things so you will want to love Jesus, so that you may have a wonderful life. Jesus wants to take you to heaven with Him, where there is no sickness, no death, no enemy, nothing but blessedness."

"Does Jesus want to take us up there in the heaven to His place? I do not want to go to heaven. I want to stay here on the earth."



SIGHT SEEING IN THE EGYPTIAN SUDAN

The white messenger says: "No man will get to stay all the time on the earth. If he does not want to be the child of Jesus, he will be sent to the fire."

"Where is the fire?"

"Some place there will be a big fire for all these people that do not want to please Jesus. But do not forget that Jesus loves you very much and wants you to come and be His child and do like his people."

This is primarily the way that the message is brought to these primitive people. Here are the people, some like unto the hard path and the stony ground and the places of much weeds, and some like the good ground. There are very few but who are interested in this first message of the white messengers. I have had old men stand up after the message was given, come to me, take first my one hand and then the other, covering them with kisses, and then my face, in appreciation of the message. A great many never forget the first message.

Every means is taken that this message may go to every person, whether old sick or well. On the way to the villages we may meet travelers either from near or far away places. These travellers are stopped and asked to listen to the message. With surprise and wonder they listen. Usually the word is spoken to them, though sometimes it is sung. They are pleased because the white man speaks with them in the Nuer tongue. They listen intently. "A new message indeed. A true message," they say. Or, we may pass a crowd of boys, fishing, herding sheep, or perhaps just playing. Always we have a hearty response from them. If they have ever heard any of our singing they will be sure to ask us to sing. Some of these will follow us to the village and even perhaps to the second and third village. After a few meetings here and there in the village, we may visit the houses and barns. At the houses we frequently find old women who scarcely ever leave the home, and we speak to them. Somehow the message almost always is of interest to them, and they agree to its teachings. At the barns we find all the men, old and young. These are their visiting and loafing places. Any business is transacted there. Our words are of interest to the men as well as to the women and children. There seems to be very little objection to the preaching of the gospel in Nuer land.

I remember the first time that I took a picture roll out to a village and showed the picture of the shepherd and the sheep, where the shepherd carries the lamb in his arms. I expected to surprise them as I unrolled the picture. But on the contrary there seemed to be no surprise and I wondered why. I pointed to the picture, asking what it was. No reply. I held up the paper, asking what it was. They answered that it was a skin. I asked them if they had white sheep skins. They said that

SIGHT SEEING IN THE EGYPTIAN SUDAN.

1. Construction of a Takul. Shulluk Hippo hunters, Hillet-Abbas. 3. The doctor and one of his patients, a Neur. 5. A good load. 6. The market-place, Omdurman. 7. Native dance, Khartum. 8. Shulluk girls at Tonga. 9. A Water wheel, the way the natives irrigate in the northern Sudan. 10. Group Girls Boarding, School Khartum North. 11. Some of the boys in the "home" at Khartum and Sitt Mary, a Syrian woman who teaches in the school. 12. Group of Shulluks, Upper Nile. 13. Nuer Village. 14. The ferry, Khartum to Khartum North. 15. A Dead Hippo. 16. Hepos, Lake Ba, Bahr-Ghazal. 17. Shilluk women, Upper Nile. 18. A pool in the Bor Forest. 19. Native Life, Duem.

they made them white with ashes. I then asked, "Can you not see something on this skin?" No, they could see nothing.

"Can you not see the sheep?" No, they did not see what I was talking about. So I kept the picture before them for a time and told about the lost sheep. I waited a little and some one came up and pointed to the shepherd's hands and said, "This looks like a hand." Some one later discovered the eyes and ears and all of a sudden they saw the whole man. Then you should have seen them run away. I had quite a time to get them back. The idea of a man suddenly appearing on the skin was a bit too much for them. What apparition could that be!

Sometimes when I arrive at a strange village where there is no one who knows me, I have a hard time to get a hearing. The children and every one else are chased away and forbidden to come near me. Then of a sudden some one of the village appears who knows me, someone perhaps who has been to the mission for medicine and has had a remarkable recovery. Because of this one person the village will now turn out to see and to hear me and we have a grand time together. Or perhaps I come to a village in the evening and stay over night. In the evening they may be afraid and have very little to do with me, but by morning the fear has vanished.

Pray with us that the seed sown here and there may much, very much of it take root and grow and bear fruit a hundred fold.

EVERY DISCIPLE AN EVANGELIST

When Jesus, on that memorable morning after His resurrection, met the disciples as they came in from fishing all night on the lake, turned to the little group and said, "Go ye into all the world and make disciples of the nations," He spoke to all of them. There were were no ordained preachers among that little gathering. Only disciples. A pitiful little handful, unknown, poor, without social standing or political power, in the midst of a war machine that held its conquered provinces in a bloody grip. And yet Jesus had the calm assurance to tell this obscure body of disciples to go out into this pagan and brutal world and make Christian disciples of nations.

And in less than three centuries this little company that had breakfasted with their Master that morning, eating of the food which He Himself had prepared with His own divine hands, had so obeyed His wonderful command that a Roman emperor of the war machine that had put the Carpenter to death, carried at the head of his army a banner on which was inscribed the words, "By this sign" (the sign of the Cross), "Conquer!" It is the miracle of human history.

But what are the facts about the disciples of today?

The average Church member in America today lives in a house which contains more luxuries than Charlemagne ever dreamed of. He has a motor car, a telephone, a victrola, a radio, books, pictures, music; he spends more for amusements and for unnecessary food than he gives to foreign missions, and when Sunday comes he goes to Church to hear preaching and music. But how many Church members are busy during the week making disciples?

The secret of the speedy conquest of the pagan world to Christianity is found in the fact that **every** Christian disciple was an evangelist. The early Christians were on fire to make other Christians. They did not expect the minister or the professional evangelist to make all the converts. **Each disciple made converts.** Each disciple counted himself under a sacred obedience to do his part to make disciples of the nations.

If the members of our Churches would all go to work to make disciples—we would have the greatest revival in the history of the Church. —Exchange.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor.

THE BIBLE SCHOOL IN TANTA

The picture shown herewith is the Bible School in Tanta. A few who are in the photo do not properly belong there and several who should be there were not present. In the back row from left to right are Sitt Victoria teacher of the little out side school under the care of Miss Dwight. 2nd. Miss Marian. The teacher with me in the Bible school. 3rd. Miss Dwight. 4th, Sitt Amelia a young woman from the Fayoum who has never been in school but learned to read at home. She is very much interested in the Bible lesson and understands spiritual truths better than many others. 5th, Derman who was at one time one of my girls in the Fowler orphanage. She is expecting to be a Bible teacher in Mansourah at the beginning of next year. 6. Iskavidera another of the orphan girls. 7 A Coptic girl who has left us to be married. She came as a pupil from out side. That is she did not live in the Bible school. One is hidden back of the last one in the row. Her name is Sitaham and she is to go with Derman to help with the Bible work in Mansourah. The one at the end of the row was born blind. She has learned to read in the Gospel of John and has learned the catechism. She would like to continue in the school and be a Bible teacher but her father who is a Copt will not allow her to continue with us and has told her that she must not come to our meetings and that she must never have any more books. She comes in the forenoons for lessons and I hope that she may be allowed to continue as she very much desires to. In the next row from left to right is, 1 Futna a Bedauri Moslem convert a very interesting girl from Benha—Her brother is an evangelist. The litte girl is sister of the blind girl and brings her to and from the Bible school. At the other side of me is Liza also one of my orphan girls and very promising, I think. Sitting in first row at the left is the sister of Miss Mariam the teacher. She lives here with her sister and goes to the boarding school. The next is a young girl who comes here for lessons as she has no school to go. Her father is teacher to the new missionaries. He and his wife and four children have suffered great persecution and have suffered the loss of all things and are in great poverty but very happy as

BIBLE CLASS AT TANTA

he said, he would rather suffer nakedness and have the Christ than have all things and not have the Savior. For several days they slept on a rush mat about six feet square on the damp stone floor in a mundera with only a couple of old blankets to cover them, the father and mother and four children and I have not heard a word of complaint from them. They were rich. The father of the Sheikh is Amdat el Belad (chief) in his town.

Dear Friends:—

I want to tell you about a very pleasant trip which I took a few weeks ago. About ten years ago when I still felt like a very new missionary and very uncertain as to my ability to make myself understood in the Arabic language, I had the privilege of going with Rev. J. H. Boyd to a village in the Tanta district, called Shebas Ameer. We went part way by train, then rode quite a way on donkeys, and that always made me rather doubtful as to whether I really wanted to visit the village again, although I enjoyed my visit and the new friends. But this year it was my privilege to go again with Mr. Boyd and we went the whole way in the Ford.

We left Tanta about two o'clock in the afternoon, and reached the village about four-thirty, after traveling over some roads that tested the springs of the Ford and the skill of the driver. We were met at the edge of the village by some of the members, among them our host, and after leaving the Ford in a lumber shed near the entrance to the village, we walked around the edge of the town until we reached his house. There we received a cordial welcome from the hostess, also from the friends and neighbors. After spending a while in renewing old acquaintances and meeting new friends, they began to prepare the rooms for a meeting which was to be held that evening. It was on a Thursday evening but since it was the time that the missionary and the pastor could be there, it was the time for the service.

This little congregation was organized some few years ago and has two elders, one of them being the man at whose house we were. But they have no pastor, only a lay evangelist, so they must depend on Mr. Boyd and the Tanta pastor for those things which are out of the line of the evangelist. After the sermon, a baby was presented for baptism. Its parents, the brother and sister of our host and hostess, had come from their village which was some distance away, on donkeys, and after spending the night, returned home the next day.

After the meeting and visiting which followed, we had supper and as it is not customary for these women to sit down with the men, we were the only women at the table. But our hostess was in the room and she surely did serve us a most delicious supper. After a good nights rest, we were wakened the next morning about six by the sun shining in our faces and we certainly saw a beautiful sunrise, over the green fields, some of which were covered with water, which reflected the beautiful colors.

After a good breakfast, where we had real country milk, eggs, and honey, we went to visit the little school and see what progress the children were making. After that we spent the rest of the morning in calling on the members, had dinner at the house of the other elder, having had a very pleasant and profitable visit.

And as you who read this worship in your comfortable Churches and enjoy all privileges of a Christian land, will you not remember these, your fellow Christians, who uphold the banner of the Cross under such difficult conditions and who undergo almost daily annoyance or persecution for the sake of Him whom they serve?

NELLIE C. SMITH.
American Mission, Alexandria, Egypt.

"BESIDE MANY WATERS."

As the Biblewoman and I started out calling this morning, we decided to stop at Um (mother of) Sayyid's house first.

We found the lower story empty as well as the upstair but could hear voices on the roof. We decided to follow the voices so went on up to the roof. We found six women and as many babies and little boys enjoying the warm sun-

shine. As it was a bitterly cold day. We were also glad to get warmed up so sat down on a board to visit with our friends. I looked out across the green fields to the city of Cairo and wondered how many needy folks there were in that great city.

We were warmly welcomed and Um Sayyid made every one stop work or play to listen. She even called her little black servant girl to hear the beautiful story.

As the Bible woman told the story of the Good Samaritan, it was marvelous how the women grasped the teaching. Um Sayyid was greatly interested in the idea of loving your neighbor as yourself. She told us that only yesterday she met a woman carrying a very large jar of molasses so she asked to help and carried the jar on her head until she reached the stranger's house. She was anxious to know if that was what we meant by loving our neighbor.

She told us how she prayed every morning when she woke up and wondered if the Lord heard her.

One prayer was interesting as she quoted it, "Lord teach me to walk in the right way today," another, "Lord, keep me from cursing." Do you think He heard her? I think He also answered her. As we left them Um Sayyid followed us to the street and our hearts were glad because of the way she accepted the Gospel and tried to live as best she knew from the little she had heard.

We went on to Um Abdu's house as we knew she was expecting us. She had called as we passed her house. Her daughter is one of our brightest girls in the Sabbath School. Um Abdu lives in the basement but owns the house and rents the upstairs rooms to christian families. She brought in all the women in the house so we had quite an audience. We had just finished drinking the coffee and was ready to begin the lesson when another woman walked in, carrying on her shoulder a boy about ten years old. The women spoke to her and she sat down quietly, placing the boy on the bed. She looked so tired that we asked her where she had come from. She said she lived in a village miles away and had walked all day and all night carrying her sick son. At our cries of astonishment, she said, " Oh, I rested often." Um Abdu asked her if she had been afraid during the night but she said, "No," that carriages and automobiles passed often and comforted her.

We soon found out that she had been divorced by her husband and had no place to go but to her relative in Cairo. Her daughter had been kept by the father and she was permitted to bring the boy because of his illness.

She had all her worldly possessions tied up in a red handkerchief. She did not complain but quietly accepted her fate.

As we left, after the Bible lesson, she took our hands and said, "Your words have lessened my sorrow greatly."

GLIMPSES FROM AMERICAN HOSPITAL ASSIUT.

Her Right Niche.

Zachia Saleeb, a sullen, sulky child, was taken into a certain school in town. The teachers did all possible for her but she made no progress and indeed was so hopeless that finally knowing numbers of far brighter girls needing education, the school authorities felt they could keep her no longer, so very reluctantly they sent her home.

* * * * *

The Hospitals stood in sore need of a ward maid and knew not where to turn for one—for in Egypt, though men servants are plentiful enough, no family down to the very poorest, cares to let their daughters go out to work. When one day a very surprising thing occurred. A woman, worn, and tired-looking and with a babe at her breast, came to us, leading a dull, sulky looking girl of about 13 or 14 by the hand. Her request was, would we take the girl and teach her to work? A girl we did not have to plead for and offer all kinds of good things to, this was indeed a new experience, and though we realized she did not look over bright (at that time we did not know her school record) we gladly took her. Alas here our troubles began.

Getting Zachia out of bed in the morning was comparatively easy, but when up, she made for a bench on the women's corridor and from that she refused to budge, save for meals. After a few days we induced her to give up the bench. Only to find she had now taken up her position on the end of a bed in the ward. The doctors never seeing her in any other place spoke of her as "the girl who is always riding the bed." Once her mother called to see her, that day she stirred alright. Taking her mother out to a bath room, where she had evidently already concealed a stick and where she knew she would have her alone, she gave her a bad beating up. The mother made and brought her some good strong clothes, but she refused to change her linen until compelled to do so and then absolutely refused to wash the soiled ones. However the mother, poor soul, was glad enough to take those and wash them for her, only she plead with us not to let the girl out. "She beat me and her younger sisters" complained the woman, "and we are afraid."

Days passed into weeks, weeks into months, still little if any improvement in the girl. When asked why we kept her we gave answer "just because she seemed so hopeless we cannot bear to let her go!"

Then suddenly one day Zachia tried doing a little work. Greatly encouraged we praised her, slowly very slowly, she began to take hold. Then busy days came and we had to leave her to the other maids and for sometime took little notice of her. When again we had time to spend with her, we were surprised at her improvement, and probably quite unwisely, let her see our delight. That was Zachia's indoing. Never before in her life had she been praised. She became so proud she got unbearable and almost impossible for the other maids to stand her. Some feared that then we surely must let her go. However hoping it was only a quite understandable phase through which the girl was passing we held on to her praying for her and giving her all the help possible. Those days took just as much tact and patience on the part of the native maids as on that of the foreign nurses. Finally she came through.

* * * * *

Three years passed away. The Syrian nurses never over satisfactory, left. Who was to fill the vacant places? Our desire was to replace with Egyptians but from where were they to come. Suddenly our thoughts turned to Zachia Saleeb, one of our best and most dependable maids. Surely she was well suited to fill one of the empty posts. Thus it was the Zachia "rose from the ranks" and became in time a loving, thoughtful, reliable nurse. Any day she may be seen in the wards going about her work in a very business-like way. Those over her well know any duty committed to her will be faithfully carried out.

Above all, she has learned to work in dependence on the Great Physician. Small wonder that her patients are fond of her and her fellow nurses hold her in respect and admiration.

F. L. JACKSON BENNETT,
Superintendent of Nursing,
American Mission
Assiut, Egypt.

SKETCHES FROM EGYPT

In A Girls' Boarding School.

"Life is not without interest," the Principal of the Pressly Memorial Institute said to me with relish one morning. Then she added, "Nor without the help of the Lord, either." She made both remarks with exactly the same gusto, because she was feeling that way. Her sense of humour had assisted her, of course, for the matter in question was worrying enough while it lasted. Someone had been throwing stones into the school, and the girls, and even the teachers, had begun to develop nerves. It happened night after night, until young men from the College sat upon the roof to try to discover the culprit. "He will come and cut my throat with a knife!" wailed Luceeya in agitated English. "And I am my father's only child, there is no one but me!" "Oh, Miss Faheema, what shall I do?" However, a neighboring gardener had been caught at last in the act of stone-throwing and

brought up for judgment. Hence the Principal's renewed joy in life.

From time to time she would regale me with sketches of school difficulties, drawn from their funny side. It is a homely, out-at-elbows building, crammed with hundreds of girls, big and little, boarders and day-scholars, Copts, Evangelicals and Moslems, some very good and others reasonably naughty, but all to her extremely interesting and lovable. The school has in fact burst its accommodation, and lives in such cheerful though unrealized hopes of a new building that things are sometimes taken on trust, such as the supposition that it will not rain the whole year round in more than a few short showers. If it does, and it sometimes does in winter, the roof won't stand it, that's all. For years the view from a certain verandah was known as "The Promised Land," being the plot of ground the school hoped to buy and build on some day. But land is not easily bought in Egypt, even when you have the money. It may take about twenty people to settle the bargain, and just as the transaction is all but completed one of them may die, and the whole business has to be settled afresh with a new set of heirs. Such things make life in Egypt adventurous and interesting. They also lead missionaries, really of blameless speech, to say of the committees where such business is done, "That's where I learned my shitteema!" (curses.)

After years of waiting and looking towards "The Promised Land," a site has at last been bought, and the anxious business of drawing up plans for the new school is now in progress. When the time comes to leave the old building there are picturesque features we shall miss. The garden certainly, with its shady walks, and the fine orange trees planted by a thoughtful missionary a generation ago, to which every Christmas Day a laughing procession of teachers goes, to gather each her own dessert with the help of the gardener's ladder. With less regret we shall part from the contrivances resorted to in order to make our insufficient accommodation from classes held on the porch, in a bedroom, on a staircase landing. We shall carry with us many reminiscences of the old school. Grave, important facts regarding its history and the missionaries who through long years made it the great educational power it has become and many little recollections of its homely life. Of Waheeb the *suffraji* (*table servant*) who for years laid table with the spoons the wrong way about, resisting all arguments in favor of a contrary position with the horrified exclamation, "But, O *Sitt*," (Lady) "*the look of it!*". Of the little girls who had been sick, and being suspected of over-indulgence from a home-hamper protested vigorously, "No, we have eaten nothing. Nothing at all! Except some chicken and some onions and some fish and some melon and some cheese!"

When we by and by move to the new school we shall no doubt have a fresh crop of management problems, and incidents grave and gay that will give its own personality to the institution. With later God's help it will have its great achievements too. But the old school, that struck its roots nearly sixty years ago when an American woman missionary began to teach a few girls at Assiut, and today draws its pupils from fifty towns and villages, will always have a place of special interest in the history of Egypt's development as well as in the affections of those who shared its homely, crowded life.

E. R. BALLENY.

UM GUMAA.

Um Gumaa is a middle-aged Moslem peasant women who lives in the village of O' Hafa (no this is not in Ireland.) Her name means "mother of Friday," her eldest son's name is Friday. She lives with her son and his wife and children, and gives every indication of being the head of her household.

One day, she was on her way home from the city of Fayoum with her purchases on her head, when she was overtaken by a missionary and her Bible-woman. They exchanged greetings and the peasant asked where they were going. "Why, to visit the milkwoman called Areefa. Do you know her? was

the answer. "O yes, but you must come to see me today," said Um Gumaa, "I'm right near where Areefa lives." And she would not take "No" for an answer. When they came to Areefa's and found she wasn't at home. They went on in the narrow street lined by dark doorways that opened into the darker mud dwellings of the peasants. In and out these two went after the pompous woman with the big voice, over evil-smelling canals, dodging donkeys with their loads of grass. Children began to follow with eyes and mouths wide open not to miss anything. Um Gumaa, her chest out, arms half akimbo, burden balanced perfectly on her head, seemed to be enjoying a certain distinction and saying "Look what I've brot." Finally, when they reached the extreme limits of the village, she produced a giant key, and threw open a door saying: "By the prophet of God, we're just fellaheen," (peasant people). Her conversation which was voluminous, was frequently punctuated with "Yu rasool allah" (O prophet of God). She brought out her best piece of matting, some cushions of questionable mien, and made her guests comfortable (?) on the mud floor. She called her neighbors, and settled down to have a good time, and her big hearty laugh boomed out her enjoyment. She hadn't the least idea of listening to anything serious. It was all one huge joke that these two, The "white-lady-with-the long-name" and the "lady-in-black" as she called them, had come to her house.

After some time spent in conversation, the visitors tried to tell them the story of the Creation and Eden. All seemed to listen but Um Gumaa, who wanted to talk all the time. All too soon it was time to leave and with a promise to return, the guests left, after drinking the necessary coffee. But they were conducted by Um Gumaa to the other end of the village where the highway ran to Fayoum.

Thus began an acquaintance that, at first was the despair of these two who tried to tell Bible stories, but is now a very pleasant one for Um Gumaa sits and listens respectfully and quietly to the blessed stories whenever the "white lady" and the "lady in black" can come, although her eye still twinkles with fun. And always she walks with them until they urge her to go back, when she stands with arms half akimbo calling her farewells after them and telling them to come earlier next time.

A NEW LIFE.

Some years ago, in the land of Goshen, a little Mohammedan girl attended a Catholic Sisters' School. She became a believer in Christ according to the Roman faith. That little girls' school days soon were over for she became a little Mohammedan bride. Through her influence, the husband became a believer and both lived secret Christian lives for years. Then they became Protestants and declared their faith. Like all Moslem converts, the father was hated and soon lost his good government position.

During the time they were Catholics, they entered the eldest daughter in a Catholic Sisters' School but two years later when moved here for evangelistic work, desired to bring the daughter to our fine big Boarding School where she would receive evangelistic teaching. There was no scholarship available at the time, but Miss Whiteside took her in, trusting that a scholarship would come and it did. To-day this girl is one of the finest Christians, daily testifying for Christ. She did not wish to leave the Sisters for the "Protestants," in fact was brought against her will. When she first came, she wore an all black apron, her countenance almost as dark. She kept her rosary with her and one night lost it. In chapel her lips were tightly sealed during the singing and when the preparation for the annual entertainment was on she still did not wish to sing. Those in charge of the school were much in prayer for this dear new pupil that she might be guided aright. In assigning her domestic duties, Miss Whiteside wisely gave her the care of a teachers' room who herself was one of the sweetest characters known. On the room table lay an Arabic book on the Reformation. Our new pupil asked to read it and later told the teacher it was not true that she read about it at the

Sisters' School. It was tactifully and kindly explained that it was true. Xmas holidays came and the girl went home, the home she had not before known. No longer was the Virgin the center of attraction, they were living out and out for Christ. During the holidays, came the Week of Prayer and when the writer attended, great was her surprise to see this girl come bringing a psalm book to her and later to see the girl singing. And why, dear reader, should we be surprised when God answers you the very thing we asked! From that day, she has been a new creature in Christ Jesus. She returned to school with a new light in her face. She was and is as happy as can be! No service is too difficult for her and she is always ready to do the thing next to her. On Sabbath mornings she leads a Volunteer Group to Karnak where she goes out among the mud huts and gathers in girls and boys often teaching where the buffalo cows have spent the night. One summer vacation she spent teaching in the homes; last summer she helped in Assiut Hospital; and it is hoped this summer she will again give her time to work among women and girls. She has not yet declared her plans for the future but no matter whether she becomes a teacher or enters direct evangelistic work or becomes a home maker, the good friend in California who is paying her scholarship must know that the money she has invested is a life investment, one of the best paying kind imaginable, the results of which will show only in eternity.

LAURA B. WALKER.

AN APPRECIATION OF ELIZABETH HAMILTON.

First came to Egypt 1909. Died January 29, 1923.

Having been closely associated with Miss Hamilton, on the permanent staff of the College at Assiut, I have been asked to write briefly of her work there covering a period of ten years. She was appointed teacher of English and Drawing during the summer of 1908, on the temporary staff of workers, but she came to us not merely as a teacher of these subjects but with a desire to bring Christ to the students of Assiut College. As a new worker it took only a short time for her to see the possibilities in that host of young men and with unusual insight into their problems and possibilities, as Christian workers for Egypt, she became to them an enthusiastic teacher and faithful, loyal friend.

As a teacher she was gifted, and her intense missionary zeal made her a valuable worker in all of the various activities of the College. Being eager to help each individual she sought to understand the nature and personality of each one. The slow and discouraged ones were always the objects of special care and thought. The poor appealed to her sympathy not only expressed in words but in deeds. She helped a number of students through College and sacrificed many personal demands to provide necessary clothing and books for others. The disobedient and lawless ones were reproved and punished, and ideals for reform were urged upon them. Students soon came to know her as a personal friend and to her they went with their problems, physical, mental, and moral. She was particularly successful in her management of the younger boys, whom she always called "my boys." It was her delight to teach them scripture verses alphabetically which they eagerly committed, learning to talk English meanwhile. Her teaching hours were never determined by schedule, nor was she ever to tired to aid individuals or groups of students after class hours.

In the various activities of the College she was a willing worker.

The Temperance Society claimed much of her time. She was indefatigable in teaching songs to groups of students, or in training them for their public programs of declamations and orations, and above all an earnest personal worker with individuals against the evils of temperance. She was also an earnest leader in the various committees connected with the Students Union, and in her enthusiastic leadership she gave many of her students an incentive to become leaders in the Churches and villages throughout Egypt.

Three years ago she came to Ezbek-

hieh Boys School, where she worked with the same zeal and earnestness. Here in Cairo she found many of her former students, and her interest in their spiritual welfare was just as great as ever, and her desire to keep them true to their highest ideals prompted her to arrange for frequent meetings with them. Miss Hamilton's interests were not limited to her school work and student problems. She shared financial burdens with the Pastors of the various Churches and assisted in supporting village schools. One of her last services was to help in the gathering of money for the Shubra Church in Cairo, all of its plans being much on her heart.

During the last months of her life it was hers to suffer as few are called upon to do. She greatly desired to live that she might serve her Master in a more definite way, than she had yet done. With her prayer list beside her she spent much time in definite earnest prayer for many of the young men of Egypt, some of whom are active workers in the Church, and others for whom she craved a deeper spiritual blessing.

During her last hours and with a partially wandering mind she talked constantly of children, asking us to bring them to her so that she might teach them.

Was it not fitting that the closing hours of her busy life were thus filled with the desire to reach others and "bring them in?"

In her the American Mission and Evangelical Church of Egypt have lost a devoted worker, and the young men of Egypt a loyal and helpful friend. May the memory of her zeal and consecration urge us to greater effort on behalf of those she loved so well, and for whom she poured out her life so willingly.

MRS. R. S. MCCLENAHAN.
American University, Cairo.

SUDAN

Mrs. D. S. Oyler, Editor for Sudan.

A BABY PARAGRAPH.

At our last communion service little Grace Aileen McCleery was baptized, and at the same time the little son of a family of Egyptian Christians who live at the mouth of the Sobat, also received the same rite. The little Egyptian baby was named the Arabic word for Thanksgiving because his parents had waited twelve years for a child and then this little one was sent to them.

As we think of the care which Aileen McCleery and Mildred Heasty (our station babies) receive from their mothers, and then also the good care which little Thanksgiving has, we realize how very little Shulla mothers know of the proper care of their children.

Not more than six weeks ago, a little girl was born in a village near the Mission, and because its eyes were not in the right position, it was immediately thrown into the river.

This reminds me of a boy who was born about four years ago, in a village south of Doleib Hill. He also was a defective baby. According to native custom all defective children must be witch doctors when they reach maturity. The father insisted that the baby should be killed, but the mother plead for her child. In the end, the father took a reed basket, daubed it inside and out with mud, placed the poor, innocent, three months old child in it, and cast it out into the river.

"57 VARIETIES" OF FURNITURE.

Before exhibiting our household goods, I must tell you that we have one more family in our station than we have houses, and the surplus of furniture must be taken care of in the other homes; also, each family on coming south seems to collect any pieces of furniture that other stations have discarded. So, if all our furniture were tagged, there would appear the names of McCreery, Lambie, Smith, Adair, Wilkerson, etc. And, then, please, think of what your

house would look like if everything that you put in your attic or basement were suddenly thrust upon you to find a place for in the main body of your house. That is another of our situations in arranging a house, for these tropical houses have no such sanctuaries as attic or basement, nor do we have a "Second Hand Man" on whom to call; and still we often wonder at the comfort with which we live when we are so far removed from the things that civilized man loves.

I think I should take you in by the front door, but the only hall we can claim is our front veranda, and the hall-seat there is an old davenport that once graced the mission house boat. The good head of our house finds this a fine place for exhibiting his trophies of the chase, even though they haven't gone to the tanner's refining hand; hence the rugs are dear skins, and at present one of them must lie upside down covered with ashes, while it goes through the preserving state. The living room and dining room open on to this veranda, and as I look around these rooms I think surely I am in a museum. Here are chairs made in Assiut, Egypt, a table made in Abyssinia, more furniture from the mission house boat, an old book-case in which the glass doors have all been broken, and there are a number of pieces from Montgomery, Ward & Co. I wonder if any of you ever went furniture shopping in a catalogue, it's great fun, especially when, after many months of waiting for your order to travel the long distance home and the boxes of freight to travel back again, we find the contents not all to our liking. Sometimes we are surprised at what poor taste we have, but we are always so glad to have the catalogue on which to blame our poor taste. You might be interested in knowing what a square deal this particular company gives us missionaries. We selected what we thought was one of the best dining tables, but when it came it was undoubtedly a poor piece of furniture and the sliding boards broke in a short time, so we wrote them of our disappointment in the table, and they replied by sending new sliding boards, a check for one dollar and a half to cover customs on the package, and a check for ten dollars as an allowance. I think many others have had similar experiences, and have found them as liberal.

The kitchen is an interesting place to the natives, as my house boy said one day "Why, my mother, the Nuer women wouldn't know what to do with all these things," for judging from their actions they long ago decided that fingers were better than knives or forks, and as for spoons they use shells. Anything that is just a little bit mysterious to them, they call an engine, not that they had a word in their own language for engine but they adopted the Arabic word, so my oil stove is an engine, and the kitchen cabinet is a white engine. The washing machine doesn't hold a place in the kitchen but it is also an engine for clothes.

To the housekeeper at Nasser, perhaps the bedroom is her work of art, for we have such an overabundance of mattresses, that to get these properly fitted on to the beds is no little task. Then both large and small trunks have to be kept in the bedrooms and used for storing things in. Imagine, if you can, just what you would think if all your life you had lain on the ground, and slept on a skin, and then suddenly to see a bed and realize that there were folks who slept on such elegant things? These naked folks often come to beg clothes, and when we tell them there are none to give them, they often say, "Just look on your bed; give me just one of the pieces of cloth there."

But to them the real curiosity is the bathroom. One day last year two men, strangers, sat at our back door to talk with the house boy awhile, as he was washing clothes, and they asked him about each room. When he told them one room was for bathing, they laughed and laughed and said to him, "Do they have a room just for bathing?" "Yes," he replied, and they commented, "and the river goes right past the front of the house, where they could bath so easily." The boys who come to work in the house, of course, have no name for bath tub, so they call it the white boat or sometimes the big dish in the bath room. A look-

ing glass in the door of a little cabinet in our bath room is also a great attraction. Often if a boy working on the place has fixed his hair in a new style, he will come and ask if he may look at himself. But to the children on the compound it is a place to bring all their relatives who come to visit them. Usually the children laugh and laugh when they see themselves, but occasionally one is very much frightened and says, "It's a god." And when we give them a hand mirror and let them see their backs, then most of them begin to wonder if there isn't something of a god about it.

I haven't written this article to solicit sympathy about any of our furniture, for it serves its purpose well, and until we have more houses, we surely have no need of more furniture, as it is somewhat of a puzzle now to know where to put what we do have. In fact we would not exchange this house and its contents for any perfectly furnished palace, nor even for any of our old air castles.

MRS. J. S. MAXWELL.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

NEWS ITEMS.

TAXILA. The report of the first year in the history of Taxila Hospital will bear duplicating. It is as follows,—A builder, with five stone buildings under roof and another to the door arches. The Taxila Council with Dr. W. T. Anderson as outside member. Two physicians and an American Superintendent of Nurses. One Indian Ludhiana graduate nurse and her as assistant. Four Indian young men in training for compounding certificates. Number of our patients (new) 2,739. Of these nearly 700 were women. Total attendance at the dispensary 7,728. Number of beds 16, number of in-patients 85. Number of major operations 58. Total expenses for the year Rs. 9093 6-6. Granted from the Mission Treasury Rs. 6104-14-0, Receipts in fees Rs. 1404-14-3, and in Specials Rs. 1544-7-6, which adds up to Rs. 9054-3-9, leaving a deficit of Rs. 39-2-9.

We sold 232 portions of the Bible. Today a Mohammedan came in and made a request for prayer. He said that he was anxious to sell his land and join the Christians but his people were persecuting him. He is one of the out-patients who once upon a time bought a portion. An old man who has recently had his arm amputated joined audibly in the prayer offered during the morning service. There is some opposition to our work in the local village, which is always a favorable sign.

The Women's Committee of the New World Movement reports many new Junior Societies.

The Girls' Boarding School at Pasrur has started a class for preparing girls for being admitted to the Church. It is hoped that it will lead them to a keener realization of a personal Saviour. It is hard to eradicate the idea of being born a Christian just as some are born Hindus and others Mohammedans. Prayer requested.

Miss Mukerjea was a Punjab delegate to the All India Christian Conference held in South India.

Gujranwala Camp reports splendid opportunities everywhere, the Hindus being especially eager to hear the Word.

The Rawalpindi campers have had the best opportunity that they have had for years to get to parts of their district that have not been visited heretofore as it is no longer necessary for them to go into the Attock District, that having been occupied by the camp from Campbellpore. Good hearings reported almost uniformly.

CAMPBELLPORE reports "We are having some good camping days and find the people generally very friendly and ready to hear the message. In one large town, probably never before visited by missionaries, three mosques and a Hindu temple loomed up forbiddingly before us, but we were agreeably surprised by the good reception given us and our message. The Sikh Subedar, a former Mission School student, invited us to have tea with him. In another town we were struck with the earnestness shown by some Hindu women who

said, "This is the truth we are seeking."

A new station is in the process of being opened in Chakwal, Jhelum District. Dr. Holliday is located there and has been superintending the digging of a well which is the first thing necessary. He reports that water has been found.

The Sangla Hill Girls' School has been honored by a visit from the Lieut. Governor of the Punjab.

Pasrur people are rejoicing that land has been secured for the erection of a much needed missionary home in Baddemali in their district.

Pasrur is holding a series of Jalsas and session meetings from the middle of January to the middle of February.

Shekipura is also rejoicing in having secured land for the erection of a bungalow. This is to be a new station in Khangah Dogran District.

Pathankot plans to hold its Summer Bible School early in March.

Bombay is showing how go-ahead she is as a city by electing four women candidates to act on her Municipal Board. An Indian paper remarking on this event says "The Corporation of Bombay has in many ways been a model to other municipalities in India, and it is sincerely to be hoped that the example it has set in this case will be widely followed in other appropriate cases."

Plans are being widely made throughout the Mission for the Evangelistic Campaign Week, February 24th to March 3rd.

Dr. and Mrs. Knox Montgomery are now in India, and are paying a flying visit to the Punjab Mission. They expect to visit Gordon College and Taxila Hospital next Thursday. Gujranwala has invited all Muskingumites, and also other guests, to a banquet on the 19th. We hope to have an account of this to send to our readers by the latest Muskingum graduate to enter the Mission circle.

John Lawrence Ayers arrived in the home of Rev. and Mrs. Ayers on the 10th of February.

Arline Elizabeth Picken also announces her arrival in the Mission.

The Sarah Daugherty Training School for Bible Women is to be held in Rawalpindi, March 24, April 2. Prayer requested.

A three days conference and prayer has been arranged to precede Synod, March 24-26. Prayer requested for this and for Synod which follows.

W. C. T. U. IN INDIA.

Dear Co-Workers:

I have been asked to tell you of a meeting held in Lucknow, India, Feb. 21 to the 23. It was a union meeting of the W. C. T. U. United Province Divisional Convention, and W. C. T. U. National Executive Committee.

The United Province Union were well represented, and the reports on the whole were very encouraging, and showed faithful work done. This Division is one of the most advanced in India. Most of the workers are busy missionaries who in addition to their regular work, are doing what they can to save this country from the curse of drink.

Lucknow is where our Headquarters are and the home of our good faithful President, Mrs. Price. Miss Mary J. Campbell's headquarters are also there.

All of our nine Divisions were represented at our Executive committee meeting. The ladies from Assam had traveled more than two days and nights to attend the meeting. The lady from Madras had a long wearisome journey, but she expressed herself well repaid for coming.

It was a great pleasure to us all, to welcome back to India, our beloved Mary J. Campbell loaned you know by our Board to become National Organizer in India. She had been out of India about nine months, presenting our cause to the women of Scotland and America, and attending the World's W. C. T. U. convention in Philadelphia and a convention in Toronto.

She received a warm welcome, as she is greatly beloved by all her fellow workers. She thrilled us all with glowing reports of the conventions and telling us of the success of prohibition in America. One hears so many false things about prohibition that we were glad for her testimony. She addressed two public

meetings on this subject and also helped us much with plans for the work.

Part of our work in Lucknow was to arrange for her itinerary for the next two years, she comes to the Punjab in April to remain until the end of October. Two months of this time is for a rest.

We are thankful that Miss Campbell secured the salaries for five Indian organizers. One of these young women will travel with her.

Our goals for the coming year are. a months tithe for temperance, by all our members an organizer to work among soldiers, another for railway people. Two thousand subscriptions to our Temperance Record. Doubling of our membership and organizations—Yours to help make India dry.

EMMA DEAN ANDERSON,
Pres. of Punjab Division.

TAILORING IN INDIA

I have been asked to write you something of our work in this department of the Boy's Industrial Home, so I will just tell you one day's experiences.

The morning's lesson in Panjabi was over, and I hurried off to the shop for the ten o'clock class. The larger boys have their regular lesson at this time. As I came onto the verandah of the little house that we occupy everybody stood up and smiled his "salaam." Of course, under the circumstances, I returned the smile, but I was not altogether pleased. The boys were sitting hither and thither in the house, on the veranda, and clear outdoors, and they were expected to be ready for class. The reason for their delay was not that they were putting off the evil hour, or were deliberately disobedient, but they were engrossed in other work and had not noticed the time for definite teaching on the course had come. The boys carry on the practical work for our patrons outside of class time.

After the long table was brought to the verandah, and all the scissors and tapes collected, each sat quietly in his place waiting for prayer. It was always our custom to begin the day with a petition for God's help, but since Annual Meeting, when we all pledged ourselves to pray for revival till it comes, this prayer has grown into a prayer meeting. Before beginning, I asked what kind of a day we would have if nothing but the Lord's will were done in our midst. There was a moment of silence and then quite a number of remarks.

Lal Din said, "Miss Sahiba ji, there would be a great difference today."

"We would all be very happy." drolled William.

Someone else suggested that there would be much progress, and so on. The prayers which followed were very sincere: pleadings for forgiveness of sin, for strength against temptation, for quickening power, petitions for ability to learn, and that God would supply the much needed equipment for the Home. This daily prayer meeting is having great effect in the spiritual lives of the boys.

That day we were to cut out skirts. Each had learned to draft his own pattern on the blackboard, the style according to his selection from the latest fashon magazine from America. First one boy did the cutting while the others watched, making corrections and suggestions as they thought necessary. When he had finished, two more began to cut, there being room for just two to work at the table at the same time. Suddenly the bell rang for dinner. There was a scramble to get everything back to its place, not without a remark or two however, that there never was enough time for class, the bell always rings too soon. They came from the poor boys who did not have an opportunity to do their cutting. We do this work only in class where I can watch every step, for when the garments are made they are sold. In this way we are self supporting as far as possible.

After the meal the older ones are given the sewing that comes from outside, and the first year class is in session. We do not have one place big enough for this large class of eighteen boys in our small house. The district tent has been loaned to us, but the rainy weather of late has made this place impossible. So the boys sit, some in one room, some in another, and some on the verandah, when it is not too wet. The Indian tailor always

helps me with this class, but both of us together cannot do it justice under these circumstances. That day I was particularly impressed with our need. As I walked around from one group to another I wondered how we could be making the progress we seem to be doing. The rooms were so dark one could not see to make the stitches properly. They were making nightgowns and some of the work was to be done by machine. We have only five machines, and when the two paid helpers each have one of these, it leaves only three for the boys. This means so much time lost waiting for one another for machines. About four boys spent the whole afternoon just waiting for a machine. When the closing bell rang they put away their work without having done a thing with it. It takes more than my tact and all the languages I have learned to keep these little fellows from getting discouraged or growing into lazy habits.

In one corner I found our Fauju. He is a small chap about nine years old that came from the frontier. He came with the reputation of being "jungli" (from the wilds), and lives up to it. He was sitting with his hands in his pockets, looking rather sheepish, and so I said to him, "Fauju, what is the matter with you? Where is your work? And where were you yesterday? Please explain these things to me.

The poor child looked horribly frightened, but spoke up and answered my questions just as I had asked them, in the very best Urdu he could command, (he has had to learn it since he came here, he knew only Pashtu.) "I have nothing to do. My work is lost. I went off to play yesterday. I wont do it again!"

I sent him into the office to scold him, but I did not do it wholeheartedly. Instead, I wanted to send him out to play. He is such a child and ought to be playing rather than working all day. However, the Home is a blessing to him. He is an orphan and would have little opportunity to grow up decently outside.

In the middle of the afternoon three of the older boys came to me for work. What they had was finished. Miss Jane Martin's things were next to be made, so they were brought. There were two blouses and a dress. I did the cutting while the boys watched closely. I told them Miss Martin was going to America and her things must be made especially well. William asked for the silk blouse, Lal Din took the other, and Vepo received the dress.

Just then Mrs. Mitchell, the wife of the highest official in the city, came to the office. She came to tell us how pleased she was with the frocks the boys had made for her, and to plead for the privilege of leaving more. Our patrons had been notified that no more superfine work would be received because of the growing responsibility of the teaching. We always have orders ahead for from twenty-five to fifty garments.

Before the day was over William came to ask more questions about the blouse. I commended him for what he had done and added, "William, I am also very pleased with your spiritual progress. We want you all to first worthy Christians, and then good workmen."

And then William's face literally shone as he told me all the Lord was doing for him, how he loved Him and praised Him. Also he said, "Miss Sahiba ji, we had in the lesson this morning about the rich man wanting to return to his brothers so that they would have an opportunity to go to Abraham's bosom like Lazarus. I have great longing to go home to my brothers and tell them about Christ lest some of them be lost.

FLORENCE TOMASECK.

A VILLAGE SCHOOL AS SEEN BY A VISITOR.

By Miss Ella McArthur.

This roadside village has had a group of low caste Christians for a number of years, it has even been the home of the very faithful Indian worker who has been given charge of a large group of surrounding villages; but for some reasons parents have been very slow in giving their girls a chance for any school work.

There is a Hindu girls' school in the same village, but a little low caste girl would feel her position very bitterly in

such a school, even if she were permitted to attend.

Shanti, the motherless seventeen-year old daughter of the Indian worker, finished Eighth Grade work in one of the Girls' Boarding Schools the past year. She had seemed slow in assuming responsibility, and rarely disposed to do her best, so when her father came suggesting that she should start a school in the village, the missionary in charge felt very dubious indeed in regard to the plan.

But the little mud room was built, and it is downright attractive, with its mud walls, its matting covered floor, and its precision of line, an unusual thing in India! For several months Shanti has had her little family of two dozen or so girls, and two or three small boys, at work on the Urdu Primer.

The visit to the school was a real pleasure; the mere fact of the existence of even the poorest of schools in India's unmeasured ignorance of the needs of body, mind and soul, is a comfort. But this little school seemed almost ideally charming, by way perhaps of the contrast it afforded to the groups of girls we saw at their foul and filthy work, or other groups in such barren idleness. Children at such detestable labor, or little children so burdened with the care of other children, or children so boorishly idle, so absolutely untaught!

A little six-year old lad followed us through the village, bent only on keeping near us he bumped into others of the groups, or was jostled against the mud walls along our way as his small legs hurried him into a trot that he might keep along side. With head fore and heels aft across his shoulder he swung the little bare brown body of his three weeks old baby brother!

When questioned about school his little, old, care worn face was lifted and he explained that he must care for the baby. One marvelled that the tender little thing could survive the bruises it must have received even as we went through the village.

We found the school room immaculately neat, the older girls painstakingly clean, a tribute to their young-girl delight in their teacher's neatness of dress. Firoza, a mischievous little scrap, and an old friend of ours since last year, appeared late. She was dripping with water as to all the exposed parts, even the tight little braids of hair shed drops, as she bustled in triumphantly, well pleased with the concession made to cleanliness.

Shanti has divided her school into two groups, for the older pupils are able to do a little more work; but all are learning letters, their sounds, and the simplest words. One covets so much this chance for the older girls who must soon be married; it it at least the turning of the key in the lock which has held them bound in their own barrenness of life.

The younger group played a busy little game, choosing out certain ones from the Urdu letters made of mud. The method was of the Kindergarten in its plan and working out. One smiled looking down on it, Western methods in such an environment! Such little creatures of ignorance and poverty, so neglected in appearance, but so eager, and really learning something.

The final half hour was spent in Bible teaching, and the telling of Bible stories by individual girls. The stories are told with dramatic instinct, the Eastern setting requires no translation for these small folk.

But there was a sad note in the afternoon's visit. A large girl stopped shyly to speak to us, a strong, wistful, thoughtful face. The girl had begged to be sent to school ever since she was a wee child, but her parents were indifferent. That the impulse should have been so strong, and that it sprung from the depth of the unvarying, satisfied poverty of mind and life stirred one's heart, for now her opportunity is gone as she is on the eve of marriage. "But never mind" said the missionary, "if children come to her home she will count all sacrifices cheap that they may have the privileges she has so coveted; and if her husband prove sympathetic, even she herself may yet learn to read through the teaching of some Bible woman, or school girl returned to her village."

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

MISSION STUDY, BY TEXT BOOKS

It has been twenty three years since the United Mission Study of Christian Missions was inaugurated. There has never been such a story of world wide missions presented as during the past twenty three years. Home and Foreign Missions alike have had experts preparing the text books and the women of many denominations have had the rare privilege studying missions from outlined programs and capable writers. The women of the United Presbyterian Church know more about world wide missions, and missionaries from every land because, the Women's Missionary Magazine has given on an average thirty-two pages per month, six consecutive months in every year since the space and material could be produced. Any one having the bound volumes of the Women's Missionary Magazine for the past twenty-three years has a treasury of missionary knowledge that we feel is a credit to our Magazine. We are closing "The Trend of the Races" and "Building with India" in this issue. We are grateful for the work done by the writers of these text books. We are very thankful we have such women as Mrs. J. P. White, Mrs. Haidee Ewing Rankin, Mrs. T. C. Atchison, Mrs. Jennie Logue Campbell and others who are capable and willing to prepare the articles. We believe the study of "The Trend of the Races" has been the most important subject before the American people.

Few people knew of the Negro's attainments and his latent talents. The regret is to close this study now. We really have only begun to learn of this race. We have had them among us, in friendship and sympathy all our life but the world has but scarcely begun to know their capabilities. We would do well to continue to read the literature published by them in behalf of their own people. No doubt our own Freedmen Missions established and progressing will have a closer claim upon our gifts and our prayers for having this six month approach to this great growing race. And no doubt also the hideous unchristian abuse perpetrated upon this people by low down uncivilized white people has got to stop. We have been learning of the mistreatment of this race, American citizens they are and we can not overlook their claims for protection. The awful crime of Lynching is a blot on our nation. Shame on us that we have not been aroused to the injustice and brutality perpetrated too often upon this people, like of which is almost unknown in any other christian land. We are indebted to *The Southern Workman,* a splendid monthly Magazine published by the Hampton Institute, an institution founded by General Armstrong at the close of the war, located at Hampton Va. The school Dr. Booker T. Washington journeyed to when a lad having heard of its great school of learning. (Read his story "Up from Slavery.") A school established on christian principles, undenominational yet ranking among the institutions of any for excellence and manual training. This school has had the two races, Negro and American Indian educated side by side, and is proving the experiment a great success. We always get first class and reliable information as well as appropriate illustrations from "The Southern Workman."

No one was prepared to see such a list of "additional reading" as has been discovered in behalf of the Negro. All of which proves there is intelligent

ambitious promising good people among the colored people making ready for the duties of American citizenship.

"Building with India," has not been so new to us, as we have in our missions in India men and women who are giving us the highest ideals of missions to India. We have a force of missions at work in India to compare with the best of any missions in the world. What we have learned in this study certainly has given to us a new determination to make missions a more real responsibility than ever before. Remember this, when comparing obligations to the Home fields as well as to the Foreign, we are as individuals equally as responsible as any one going to the foreign field, to bring the world to Christ. A congregation of 100 or more members has something else to do besides sitting in Church once a week. Every member is a missionary by the claims of opportunity. Remember there are no Christian homes, no Church bells, no Christian neighborhoods, for the Missionary in the unchristianized land. Everything we enjoy is the product of Christianity some body planted it for us. Womanhood of America! How great the responsibility of life in a Christian land like ours! Whatever we may claim as *our inheritance,* let us remember it is no goodness of ours that has permitted all this to be *ours.* May we never have to regret any failure of duty to the non-christianized world. May we study Christian missions for a purpose.

* * * * *

The June number of the Women's Missionary Magazine is devoted entirely to Home Missions. The July number is the valuable yearly report of our Women's Board of Directors.

* * * * *

ON TO LOS ANGELES!!

FORTIETH ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

LOS ANGELES, CAL., JUNE 16 TO 20, 1923.

* * * * *

Dear Friends of the 1923 Convention:—

Just a word before we meet in Los Angeles. We are looking forward to our trip. Mrs. Wiegering has arranged so delightfully for us in the "Convention Special." We are to travel through a most wonderful part of our country. We shall look upon scenes beyond the power of words to describe. Upon those rocky walls as we shall gaze upwards or downwards, will be written for us a message. A message which we may read and receive, but cannot speak.

Is it not wonderful to you to be a co-worker with a God whose mere finger-work is unspeakable? To have a definite part in the up-building of His kingdom?

This trip, as such, is not our sole purpose. We are bent upon important business. We are ambassadors of a King. The time has come when we must review the work of the W. G. M. S. for the past year; note our successes, mark those places which need strengthening, and outline advance work.

Pray that the Holy Spirit may direct in all pre-convention plans, and throughout that meeting, that our coming together may bring honor to His name and, "That our work be not in vain."

MRS. A. J. RANDLES, President of Convention.

IMPORTANT—READ!

The women of Los Angeles Presbytery cordially invite the members of the Fortieth Annual Convention of the Women's General Missionary Society to spend Thursday, June 21, 1923, as their guests.

They are planning an attractive ride through beautiful Hollywood, Beverly Hills, down to Long Beach. The ladies of our Long Beach congregation will serve lunch. This will give all an opportunity to enjoy a fine auto ride and view the beautiful blue Pacific.

Guests will be returned to First Church, Los Angeles, by five P. M., so that each one may make her own plans from that hour.

Please advise Mrs. George C. Hill, 1702 W. 23rd Street, Los Angeles, your name, address, and on what train you expect to arrive, if you are coming to the Convention. Also state whether you are a delegate, Life Member or visitor.

The Assignment Committee, Mrs. Hill, Chairman, will be glad to perfect arrangements for your lodging and breakfast, if you are a visitor, at reasonable rates; schedule or prices will be announced later.

Pages will meet all incoming trains Saturday, June 16th; look for the girls in blue and white.

Definite arrangements have not been perfected for meals but prices will not exceed 50 cents for lunch and 75 cents for dinner.

Address all your mail in care of the Women's General Missionary Society Convention, 808 W. Ninth St., Los Angeles, Cal.

MRS. J. C. REITER, Secy.

* * * * *

A TIMELY WORD TO DELEGATES

Our Pre-Conference will not be held this year, owing to uncertainty of arrival of the official train in the "City of the Angels," so a few pointers through the medium of our Magazine, may be helpful to those who, perhaps for the first time, have been chosen to represent their respective presbyterials at the Fortieth Annual Convention of the Women's General Missionary Society of the United Presbyterian Church, June 16-20, 1923, Los Angeles, California.

A sacred trust this, to be a recognized, accredited delegate from the moment you register as such until you have carried back to the societies thus honoring you, important data concerning the past year; the outlook and plans for the year before us.

First—Remember it is for YOU this meeting has been arranged: every report of our Board secretaries, every inspirational address from live missionaries, Home and Foreign, is for YOU to imbibe, absorb, assimilate this vital force (our Women's Work) in a spirit that will send YOU back, a successful "Carrier" to inoculate every member of every organization within the limits of your presbytery: yes, even getting *under the skin of our Silent Two-Thirds* with your projective message.

Second—Your attitude toward the Convention. "Be channels of blessing," not merely "pools of privilege:" have a personal responsibility for the success of this General Assembly of women: a readiness to take any part assigned *cheerfully*: a sympathy and co-operation with chairman and speakers

(show this by undivided attention and enthusiasm) a spontaneous applause, briskly applied, will often dispel the drowsy calm of an afternoon audience (following a hearty lunch). Dont be critical: it isn't good taste: cultivate an optimistic spirit: the Convention *will* be getting "better every day, in every way," and YOU are a factor to this end.

Third—Reports. Have separate place in your note book for each department, which means *classify* your notes: jot down every thing that you wish to keep for reference, concerning a subject, in a place by itself then it will not be difficult to arrange in order later on. Note things that will outlast the mere news of the Convention, and dont follow the routine program laboriously: any "paper delegate" can do that; Get facts and figures accurately: if in doubt, go to the bulletin, then you can charge any error to the secretary, Miss Jennie B. Wallace.

Last, but not least, remember the Prayer Room, the Power House of the Convention: our prayers united and constant, will bring down the blessing, without which this great meeting will be in vain.

Your for Los Angeles,

JEANNETTE C. ALTER.

21 Mountain Ave., Piedmont, Calif.

* * * * *

SHALL THE SPECIAL BE ORDERED?

Many reservations are in and of that much we are sure. There is only a little while before final arrangements should be made. We leave Pittsburgh June 12.

If you *expect* to join the party to Los Angeles, tell us about it, and do it *now*. Those who are going want to know whether they are to enjoy the special privileges, or whether they must submit to the alternative.

Los Angeles is preparing for a big crowd. They have promised great things and they are ready to make good every promise. If you are hesitating because you fear your home folks need you, be assured you will be a greater attraction to your home folks in a day after this trip is over than you would be in a month without it.

And the fare! Isn't that rate a surprise? No wonder so many are asking "Isn't that a misprint?" How many times have you heard, "There surely is some mistake about that?" If you are waiting for better rates you are hopeless!

Think of the fellowship with the women of our denomination! Think of the inspiration of the message that will come from workers at home and abroad! Think of the increased joy you will have in your service and of your increased usefulness in the Church of Jesus Christ when you return!

Then pack your suitcase and come along. But FIRST—SAY SO! and write it to

Mrs. W. P. Wiegering, R. R. Sec.

352 Alameda Ave., Youngstown, Ohio.

Rev. T. C. McKelvey, pastor of the United Presbyterian Church at Colorado Springs is anxious to have our visit in that City as interesting and profitable as possible. He has been busy with those who arrange the drives through the Garden of the Gods and other interesting places. He announces the following:—

Cave of the Winds. The regular price is $1.00, with government tax of 10 cents. They will take care of the tax and the cost to us will be $1.00. The Seven Falls, the regular tax is 50 cents admission. They will make 20% discount for the party. That will be 40 cents a person. The usual taxi charge for the "Circle Trip" is $3.00. But we can arrange for this for $2.00 per passenger. They will be carried in seven passenger Chandler cars. Total cost $3.40. If there are those who do not wish to enter the Cave of the Winds, they can wait in auto while those who care to enter can do so. But all who take the "Circle Drive" must pay for the Seven Falls, $2.40.

* * * * *

The International Missionary Union invites all foreign missionaries on furlough or retired, and missionary candidates under appointment to the foreign field, to the Fortieth Annual Meeting, as guests of the sanitarium and village of Clifton Springs, New York, from Wednesday evening, May 30th, to Monday morning, June 4th, 1923.

The only expense from dinner Wednesday, to breakfast Monday, is the registration fee of $1.00; this can be paid at the time of the meeting.

Those planning to attend will kindly communicate with the Secretary, Rev. Herbert F. Laflamme, 71 West 23rd Street, New York City.

H. F. LAFLAMME, Secretary.

Posters At Los Angeles.

GREAT INTEREST HAS BEEN SHOWN IN THE POSTER EXHIBIT AT THE W. G. M. S. THE PAST FEW YEARS. THEY HAVE IMPROVED IN BEAUTY AND ADVERTISING VALUE.

SEND ALL POSTERS FOR W. G. M. S. AT LOS ANGELES NOT LATER THAN JUNE 1 TO MISS EFFIE LOGAN 808 WEST 9TH ST., LOS ANGELES, CALIFORNIA. WRAP SECURELY AND MARK PLAINLY BOTH ON THE POSTER AND WRAPPER WHERE THEY ARE FROM AND IF THEY ARE TO BE RETURNED SEND POSTAGE.

KATE HILL.

FORTIETH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

FIRST UNITED PRESBYTERIAN CHURCH, LOS ANGELES, CAL. JUNE 16-20, 1923.

Convention Theme:

"Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts."

Convention Song—No 107, Bible Songs. No. 4, Psalm 46.

PROGRAM

SATURDAY EVENING

7:30 o'clock

Mrs. Ella J. Jordan, Seattle Washington, 1st Vice President, presiding.
Devotional Service.
Greetings—Convention Church and Presbyterial, Mrs. W. E. McCulloch, Los Angeles, Cal.
Response—Mrs. J. D. Sands, President Women's Board of Directors.
Music.
President's Message—The Unpossessed Land.
Music
Announcement of Credentials Committee.
Presentation of Women's Board of Directors and Editor of Women's Missionary Magazine.
Prayer and Benediction—Dr. W. E. McCulloch.
Reception

SABBATH MORNING

Worship in the Los Angeles Churches.
9:30—Sabbath School.
11:00—Preaching Service.

SABBATH AFTERNOON

3:30—Sacrament of the Lord's Supper. Dr. W. E. McCulloch presiding.

SABBATH EVENING

7:30—Foreign Mission Night—Mrs. H. C. Campbell presiding.

MONDAY MORNING

9:00—Morning Worship.
9:15—Business—Adoption of Program, Minutes, Report of Credentials Committee, Roll Call, Appointment of Committees.
9:45—Annual Reports:
Recording Secretary, Miss Jennie B. Wallace.
Statistical Secretary, Mrs. D. J. Brown.
Secretary of Finance, Mrs. D. J. Brown.
Thank Offering Secretary, Mrs. O. H. Milligan.
Treasurer, Mrs. J. B. Hill.
Discussion of Reports.
11:30—Quiet Hour—Mrs. A. Rosenberger, Whittier, Cal.
12:00—Adjournment.

MONDAY AFTERNOON

1:30—Devotional Service.
1:45—Annual Reports:
Literature Secretary, Miss Elizabeth Milligan.
The Women's Missionary Magazine—Mrs. George Moore.
Junior Magazine—Miss Carrie M. Reed.
Discussion of Reports.
Annuity Report—Mrs. H. C. Campbell.
United Presbyterian Women's Association—Mrs. D. T. McKeag.
3:30—The W. G. M. S.—Our 40th Anniversary.
5:00—Adjournment.

MONDAY EVENING

7:30—Thank Offering Night—Mrs. O. H. Milligan presiding.

TUESDAY MORNING

9:00—Morning Worship.
9:15—Business.
9:30—Annual Reports:
Parsonage Secretary, Mrs. J. H. Maxwell.
Temperance Secretary, Mrs. W. P. Wiegering.
Discussion of Reports.
Annual Reports continued:
Indian Secretary—Mrs. J. S. Crawford.
Home Secretary—Mrs. W. S. Cook.
Freedmen's Secretary—Mrs. Ada Kerr Wilson.
Discussion of Reports.

11:30—Quiet Hour—Mrs. A. Rosenberger.

12:00—Adjournment.

TUESDAY AFTERNOON

1:30—Devotional Service.

1:45—Annual Reports:
Young Women's Secretary, Miss Ida B. Little.
Field Secretary—Mrs. Jennette C. Alter.
Foreign Secretary—Egypt, Sudan, Abyssinia—Mrs. H. C. Campbell.
Field Secretary—Miss Kate A. Hill.
Junior Secretary—Mrs. I. H. Milliken.
Presentation of Junior Banner.
Exercise—Children of Italian Mission.
With Our Home Missionaries.
Mrs. Ella J. Jordan presiding.

4:30—Quiet Hour—Mrs. A. Rosenberger.

5:00—Adjournment.

TUESDAY EVENING

7:30—Home Mission Night—Under the direction of Mrs. John Crawford, Mrs. Ada Kerr Wilson and Mrs. W. S. Cook.

WEDNESDAY MORNING

9:00—Morning Worship.

9:15—Business.

9:30—Report of Committees:
Resolutions.
Memorials.
Place.
Report of Credentials Committee
Roll Call.
Election of Officers, Members of Board of Directors and Magazine Committee.
Report of Committee on Recommendations.

11:30—Quiet Hour—Mrs. A. Rosenberger.

12:00—Adjournment.

WEDNESDAY AFTERNOON

1:30—Devotional Service.

1:45—Report of Foreign Secretary—India—Mrs. H. C. Campbell.
Symposium—New World Movement.
Our Foreign Missionaries—Mrs. J. G. McCrory, Vice President, New York City, presiding.
Opportunity.
An Opportunity Grasped.
An Opportunity Lost.
Prayer.
Has It Paid to Pray?

3:45—Business.
Report of Tellers.
Introduction of New Officers.

4:30—Quiet Hour—Mrs. A. Rosenberger.

5:00—Adjournment.

WEDNESDAY EVENING

7:30—Evening Worship—Mrs. J. G. McCrory presiding.
Music.
Address—Rev. W. E. McCulloch D. D., Los Angeles, Cal.
Music.
Consecration Service—Mrs. H. C. Campbell.
Prayer and Benediction.

WOMEN'S GENERAL MISSIONARY SOCIETY.

OFFICERS OF CONVENTION TO BE HELD AT LOS ANGELES, CALIFORNIA, JUNE 16-20, 1923.

President: Mrs. A. J. Randles, New Castle, Pa.

First Vice President: Mrs. Ella Jordan, Seattle Wash.

Second Vice President: Mrs. J. G. McCrory, 246 W. Waldo Ave., Riverdale on Hudson, New York.

Recording Secretary: Miss Lillian Robertson, 124 Audubow Ave., New York, N. Y.

Treasurer: Mrs. J. B. Hill, 1931 Denniston Ave., Pittsburgh, Pa.

Local Committee: Chairman, Mrs. J. P. Tracy, 808 W. 9th St., Los Angeles, Cal.; Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles Cal.; Mrs. W. E. McCulloch, 842½ S. New Hampshire Ave., Los Angeles, Cal.; Mrs. C. E. Alexander, 2324½ W. Washington Ave., Los Angeles, Cal.; Mrs. J. C. Dunwoody, 5007 Marathon St., Los Angeles, Cal.; Mrs. J. G. Kennedy, York Blvd., and Glassel Ave., Los Angeles, Cal.; Mrs. C. P. Kirk, 1822 S. Kingsley Drive, Los Angeles, Cal.; Mrs. J. C. Reiter, Sec., 942 S. Central Ave., Eagle Rock, Cal.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

GIVING.

"Giving up all for Jesus,"
That were a giving sweet;
Giving up all to Jesus,
Laying all at His feet.

Giving our time to Jesus,
To keep each hour from sin;
Trusting, when time is ended,
The promised rest to win.

Giving our love to Jesus,
Our purest and our best;
Not giving first to others
And giving Him the rest.

Giving our wealth to Jesus,
Wealth, whether great or small;
Giving it back to Jesus,
The One who gave us all.

Giving our minds to Jesus,
To learn His lessons well;
To learn how best to serve Him,
How best His love to tell.

Giving our hands to Jesus,
To soothe the brow that ache;
To give the "cup of water,"
To others, "for His sake."

Giving our feet to Jesus,
To follow Him each day;
Knowing that He is leading,
Though thorny be our way.

Giving our tongues to Jesus,
Ever to sing His praise;
To tell the dear old story
Of Calv'ry all our days.

Giving our friends to Jesus,
Freely, without a tear;
Knowing that in our sorrow
The dear Lord will be near.

Giving ourselves to Jesus,
To hearken to His call;
Saying, "O Master, take us,
O Master, take us all.

By E. G. G.

THANK OFFERING BEARERS AT THE LOS ANGELES CONVENTION.

At the presentation of the 1922 Thank-Offering at the coming convention one delegate from each presbyterial will act as bearer. Please send TODAY the name of the one appointed from your presbyterial. Send the names to your General Secretary 905 Publication Building, Pittsburgh, Pa. We trust that each presbyterial will have a representative in the convention.

FOR JUNE'S MISSIONARY MEETING.

No. 6.

He that spared not His own son, but delivered Him up for us all, how shall he not with Him also freely give us all things? Rom. 8:32.

1. What is a Life Membership of the W. G. M. S?
2. What is meant by Life Membership Fund?
3. How many members of our society are Life Members? Give names.
4. What reasons do we have this year for thanksgiving?
5. Name ten blessings which we have that are not enjoyed by our heathen sisters.

"There's gladness in my soul today,
And hope, and praise and love,
For blessings which He gives me now,
For joys "laid up" above.

SUPPLIES HELPFUL FOR THE THANK-OFFERING PART OF MONTHLY PROGRAM.

The Christians Song of Thanksgiving.
Mrs. Morgan's Quarter.
Suppose. A talk with myself.
How to settle the missionary problem.
History of the Thank-Offering.
Why I give a daily Thank-Offering.
A Daughter of Tyre.
What has been accomplished by the Thank-Offering.
Life Membership Fund.
Lost Thank-Offering Boxes.
At Life's Daily Crossings.
Why give a Thank-Offering.
Gratitude.
Prayer and our preparation.

WHY THREE HINDU GIRLS GIVE THANK-OFFERINGS.

By Miss Fannie C. Martin.

During the famine year of 1899 in India, just beside a mission house, three little girls, Lalo, Nikki and Lachmi, were left motherless, the Hindu father was very poor, but he had a father's heart and it grieved him to see his children hungry and in want. They were girls, so no one in the Hindu religion cared for them. The father could look over to the mission house, and he knew that the little christian girl in the school, had plenty to eat and to spare, but there was a great gulf between these little Hindu girls and those Christian girls in the mission school, not only were they Hindus, and could not eat food cooked by Christians, but the people, of this village, had taken a vow that they would never become Christians, so the father knew if he gave his children to the Christians, he would be breaking his vow. But he stood facing one of two events. Hindu death or Christian life. The father came to an Indian Christian and asked him, if he thought the mission ladies would take his three little girls. The Christian promised to ask us, of course we said we would, this message was taken to the father. The father then suggested that he would send the three little girls into the cotton field and the Missionary or some Christian could go there and take them. But we said No! we receive girls, we do not steal them, and the father must bring them to us. When the father realized that he must do his part, he did not refuse. So picking up the youngest and the other two following, they came across to the Mission house all that the father could say was, "I give them to you and may your God remember them."

They were taken into the school. The neat clean school children were a new sight to them, soon they too were clothed and fed and in their right mind. They soon forgot their Hindu birth, and were very happy in their new found life, after a time it was noised among the people of the village that these little girls had been given to the Christians, yes given, so they could not pour their vengance on the Missionaries, but to the father. They said, "And you have given your children to the dogs." The father said, "My children lay here before your eyes hungry and sick but you did not show the pity that is in the heart of a real dog." What could these Hindu women say to this? These women gathered themselves together, sat a bed and over it spread a white cloth. and seating themselves on the ground around this bed began weeping and mourning, for these children. They spent the night in mourning and performing the Hindu ceremonies for these (supposed) dead. The noise of their mourning reached us at the Mission house and school. Yes, these children knew what was taking place in their village, just in front of the father's little mud hut, would they run back and beg them not to mourn for them and assure them, that they were all well and happy. No. they wiped their tears away and sat with bowed heads while the missionary prayed in the name of Jesus, that He would send His light and truth into their darkened minds.

These little girls have now grown up into honored Christian women, two of them the mothers of Christian families and one a high school teacher, all of them leaders in the Missionary society. Only last year I sat in a thank-offering service when I heard one of these, come forward and place her Thank-Offering on the table and repeat "What fit return Lord, can I make for all Thy gifts on me bestowed."

SENIOR LIFE MEMBERS.

At $25 Each

Beginning March 15, Ending April 15.

804. Miss Ada Fife, Canonsburg, Pa., by her cousin, Miss Jennie Fife.
805. Mrs. Jessie M. Henderson, New Athens, Ohio.
806. Mrs. J. W. Wilson, Sparta, Illinois.
807. Mrs. Laura E. McDill, Sparta, Illinois.
808. Mrs. Eliza Wilson, Pittsburgh, Pa., by her daughters.
809. Mrs. Margaret A. Hamilton, Benkelman, Nebr., by Benkelman L. M. S.
810. Mrs. Geo. Whiteside, New York City, N. Y., by the Society.
811. Miss Rebecca J. Hamilton, Springfield, Ohio, by a friend.
812. Miss Eva McCaughy, Wooster, Ohio.
813. Miss Gertrude Megchelsen, Tacoma Wash., by sister, Miss Kate Megchelsen.
814. Miss Mary Cleland, DeLancey, N. Y., by her parents, Rev. and Mrs. E. E. Cleland.
815. Mrs. Lena Waddington, Cedar Rapids, Ia., by her father, in memory of her mother, Mrs. Chas. Monilaw.
816. Mrs. Charlotte Duncan, Indiana, Pa., by her son Charles.

Correction

629. Etta M. McClure, Pittsburgh, Pa., by Mrs. Florence M. Beggs.

SPECIAL OFFER

The Women's Missionary Magazine - - - **$1.00**

The Missionary Review of the World - - **$2.50**

Both for ☛ - - **$3.00**

If subscriptions are sent to the **WOMEN'S MISSIONARY MAGAZINE XENIA, OHIO.**

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETY.

Lake Presbyterial—Jamestown Y. W. M. S.—6 members—Pres. Mrs. Nelson J. Bailey, Jamestown, Pa.

Reports are coming in of mergings of young womens societies with senior societies, of re-organizations, of new societies taking the places of merged ones, of additional societies formed. Perhaps in some cases, there is word of a real possibility having degenerated into a number of isolated persons who feel free of all responsibility, their society having disbanded. It died because of lack of nurture or other cause or for some good reason. Those most closely associated know the real reason best. Now that the year is new, may your forcaste of a successful year be reinforced by a more general gathering together of our young women performing deeds worthy of remembrance. May many new societies come into being this year. May the young girls have a hearty invitation to a new mission circle or to one already existing.

THE Y. W. SPECIAL FUND.

It is wondered sometimes whether our title is not a misnomer or at least is misinterpreted. It is not the only work expected of our young women. The regular departments should be supported by every Y. W. society. The Y. W. special is a regular in that it is a regular part of the year's work just like home or foreign general. It takes care of work already planned for so is not of necessity new work. It is special in this sense, it is *the work* of the *young womens societies* and not of the womens or Junior organizations. True, the money for the special fund is to be over and above other pledges, so it is *special* in that it allows for just as much more work in regular lines as the collection of dollars totals. The receipts April 1 were $2763, nearly $250 better than last year at the same time.

"THE PLACE TO BEGIN."

March 31, 1923 is past, the records of the missionary society year are in. Has the work been completed? If by completion is meant every young woman an active member, in a society intellectually, financially, spiritually; all the work that should have been completed, the answer must be in the negative. But because there remains much land to be possessed is a good reason for affirming that the place to begin to realize the fulfillment of your dreams is just where you are. By just a little introspection you will discover some of your failings as a society, also, some of your accomplishments and the amount of grit and consecration you have left to take up new work.

Probably one of the fatal or at least dangerous weaknesses of the missionary organization is that it is allowed in so many places to lie idle three and even four months out of each year. The fact that there is a vacation near at hand is a gradual letting down of interest. When fall comes, a month or two go by before a good degree of interest is established. Add the month or two of waning interest to the vacation period plus the couple of months spent in fanning the small flame into a blaze and how much time is left for earnest work? *Only four or five months out of twelve!* Is it any wonder societies shrivel and die? Try the same method on any other big business and note the result. Only

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475 River [illegible] 27, N. Y.

the grace of God makes the missionary society as efficient as it is.

Another weakness is the seeming inability of many societies to hold the interest on the work in hand or to start any new work with any assurance of success. May much of this difficulty not lie with the spasmodic way in which societies often work. Like Finnegan said to Flannegan, "Off again, on again, gone again" they are. No single thought binds the work of the year into one. They live a "hand-to-mouth" existence. This same plan adopted by a club of literary style would mean an early death to the organization. In view of this, the place to begin to amend matters is within the "four walls" of your own society.

A young man who had been out of school for some time came accidentally on an old instructor who inquired after the young man's welfare. The young man responded that he was ready to begin the practice of his profession if only he could find a place. The professor answered rather pointedly, *"It's all place.* You can start *anywhere if* you *have in you the marrow of success."*

No doubt there has been too much hiding behind *small numbers, lack of interest* on the *part* of *others,* and a hundred and one other things. Much valuable energy has been used in reviewing short comings and seeking excuses that are plausible. The same energy put to constructive work would have yielded a measure of success.

The place to begin to improve is just where *you are* no matter how promising the place *you are not* may appear. *Everybody at it all the time* and there would be no occasion for a discourse on the above subject. After all the *place you are* in is not so vital as the *kind* of *person you are.* What are your ideals? Your hopes? Your aspirations? Begin with yourself just where you are!

IDA B. LITTLE.

OH! GIRLS! LISTEN!

Dear Girls:

Did you ever have that "I-can't-wait-feeling?" That is just the way I feel about this Y. P. C. U. Convention. It would take pages and pages to write it all, but it would not be fair to our kind editor for me to monopolize her magazine that way. Why, I can hardly wait until July. Who would not be willing to do without that adorable deauville scarf, or that perfectly stunning hat to take such a wonderful trip. Have you heard Mr. Dittmar, the tour manager, outline the trip, and have you seen the slides he is showing? If not, and you are fortunate enough to live near Pittsburgh, just insist on your presbyterial officers getting in touch with him. (His address is 115 First Ave., Pittsburgh, Pa.)

And really do you know that those western folk are to entertain us free? Almost too good to be true! But it is true. I read a letter from the chairman of the entertainment committee just yesterday. The meals will cost just as much as you please, cafeteria style you know. Add the cost of your possible appetite to the cost of your ticket (you can get tourist rates) and begin to save. I started several months ago but it will not take you long to catch up I am sure, and then I live in Pittsburgh which is quite a distance from Sterling, Kansas.

Read the Christian Union Herald so you can get all the details. Now do not forget the dates, July 25-29. I shall meet you on the train.

Sincerely yours,

FLORENCE EDWARDS.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED.
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Reports from nearly all the missions, show good attendance at school and progress in all departments.

Townsville reports 12 conversions in a series of meetings which were conducted by Dr. John A. Cotton and Rev. Mr. James of Henderson.

Prairie has lost some of her larger boys who have gone home to help with the farming. They all expect to go back in the fall. The health of the boys and girls has been unusually good this year.

Mrs. Jeanette Evans, Matron of McCulloch Hall, Knoxville, was called home on account of the serious illness of her father. Miss Jennie Robertson of Chicago has been secured for the vacancy and seems to understand the boys and their Management.

Miss Helen Ferguson, the Superintendent of the hospital, has been called home, also, on account of the very serious illness of her mother and it is uncertain whether she will be able to return to the work. We are trying to fill this important position temporarily, until Miss Ferguson returns or a permanent superintendant is secured.

We had hoped to report the Mary Clokey Porter dormitory at Millers Ferry, completed, but the inability to secure materials, has retarded the work so far, but shipping conditions have improved and the work will be pushed as rapidly as possible from this time. In addition to the new building we expect to make some necessary improvements on our other buildings here, painting and putting on new roofs, at a cost of $1752-.60.

At Athens the boys and girls receiving instruction in the domestic science department, have great pride in furnishing materials to serve meals for themselves, their parents and friends at a nominal cost. Under the wise management of their teacher they have purchased a new set of dishes for the department and the efforts they are putting forth for improvement in their rooms is most commendable.

Our societies continue to help by sending second hand and other clothing to the needy stations and we do appreciate their interest and thoughtfulness.

Kiskiminetas Presbyterial is the latest to report a shower for the benefit of the Eliza B. Wallace Memorial Hospital at Knoxville. Articles valued at $246-.85 were contributed by the different societies and words fail to express our appreciation. In addition to their gifts to our hospital a nice package of goods was designated for our work at Frenchburg. Our hospitals are doing good work, 63 patients were served in the Eliza B. Wallace, 4 major and 4 minor operations Receipts at Hospital office were $256.40. Jubilee Hospital, Henderson, reports 30 persons served during the month, with 13 operations, 9 major and 4 minor. Receipts at Hospital office were $300.00 and a balance to its credit of $147. Robinson Memorial reports 16 persons served during the month. No severe illness, so the nurses have been getting more theory than practice. $75 was received at office and they have a balance of $108.50.

Some of our workers at Knoxville will be unable to return next term. Will we not all pray that only those who are consecrated and deeply interested in the work, may be chosen for the respective vacancies.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

April is always an exceedingly busy month with every member of the Women's Board, particularly the Treasurer, as she receives more money in the first two weeks of April than in the six months previous.

We have at the present writing, April nineteenth, three missionaries elected for Egypt, three for Abyssinia, one of whom is a trained nurse, and four for India, making a total of ten. Quite a number of application blanks are out and will be acted upon, we hope, before it is necessary to send our annual report to the printer. Pray that these ten may be those whom the Lord has called and chosen, and, if the Board has made a mistake in electing someone not in accordance with the Lord's plan, that He will hinder her from sailing.

Dr. Thomas A. Lambie and family, accompanied by Miss Florence White, and Mr. and Mrs. Phillip West, sailed for Addis Ababa on April tenth. Pray that they may have a safe and pleasant voyage, and that the Master will take charge of the work waiting for them in the capital of Abyssinia.

Miss Ruth A. Work, with Dr. and Mrs. McCleery and child, arrived in New York on April ninth, having had quite a comfortable voyage. Miss Work was met by her brother who accompanied her to Pittsburgh, placing her in a hospital where she will be under the care of a specialist until a positively correct diagnosis is made of the trouble in her foot. Pray that she may be speedily restored to health and able to return to the work she loves so well, where she has been such a power and is so badly needed.

Annual reports have been received in good season from Egypt, India, and the Sudan. Annual estimates have also been received. Those from India have been acted upon and every request granted that our means would allow.

Work on the Mary Clokey Porter Girls' Boarding School has again been delayed on account of the municipality planning to run several streets through the property. The Mission hopes to be able to get a reconsideration, but in any case one street will be run through, dividing the property into two parts one of which will contain four acres and must first of all be surrounded by a wall before we can begin to erect the building. This wall it is estimated will cost about $7,500.00. Readers of the Magazine will remember that in 1912, a plot of ground was bought at a cost of $15,000.00, upon which the Tanta Girls' Boarding School was to be erected. Before suitable plans could be prepared the war was on and prices soared so high that building was practically impossible. As the years went on the Mission changed its mind and thought it would be better to have several acres of land near the hospital, rather than one-half acre in the center of the town. Consequently the Board authorized the purchase of the tract of ground which we now own on Kitchner boulevard, consisting of seven acres, the idea being that the sale of the original plot would pay for the purchase of the second plot. In the survey ordered by the New World Movement the Mission decided that, instead of selling, it would be better to hold the first plot bought, one-half of it to be used as a Community Center for the Women's Board and the other half to be sold to the Foreign Board upon which it would erect missionary residences. This action has been approved by our Board and the Foreign Board, we agreeing to sell to the Foreign Board one-half the lot for one-half the original cost price, namely $7,500.00. The $15,000.00 originally paid for the plot will be paid into the Treasury of the Mary Clokey Porter Girls' Boarding School, one-half of that sum being the cost of the land for the Community Center of the Women's Board and, as above stated, for the residence plot of the Foreign Board. Plans for the Community Center of our Board were prepared and sent to us for approval. A letter subsequently followed stating that the Mission had ordered some changes in the plan. It was estimated that a building erected according to the plans forwarded would cost $28,000.00. This, of course, is out

of the question. We will not go into debt. The survey asks for $20,000.00, which, as we understand it, was to include land and all. We could not, therefore, see our way clear to make an investment of $35,500.00 when the survey called for only $20,000.00.

The foregoing is by way of explanation and to give the members of the Women's General Missionary Society some faint idea of the hindrances that are constantly occurring in our work in foreign lands.

Owing to the change in the length of the term of service, more missionaries will be coming home on furlough this year than usual, which will, of course, increase the disbursements of the foreign department.

* * * *

The local committee in Los Angeles is busy at work for the entertainment of a large number of delegates and life members to the Fortieth Anniversary Convention. Let us all continue to pray that it may be the most spiritual convention ever held.

Let us also pray for the General Assembly, and all the Boards of the Church as we come to the end of our ecclesiastical year. Let us especially pray for the Board of Home Missions and Church Extension as they claim to being faced with such perplexing conditions that they thought it wise to call for a conference of Superintendents of Missions in Pittsburgh sometime ago. Let us pray that the Master, whom we all serve, may guide and guard His work, the work committed to the United Presbyterian Church.

* * * *

Let no member of the Women's General Missionary Society be unduly disturbed concerning the future of our work. Let us have faith to believe that the Leader who called us into existence, has led and guided for forty years, and has blessed beyond our most sanguine expectations, is still able to lead and protect our work in such fashion that it shall all resound to His honor and His glory.

MRS. H. C. CAMPBELL.

A PARADOX

By Bernice Hall Legg

Have you heard the tale of the Taj Mahal
  In that far-away storied land,
Where the great gods grin from their jewelled seats,
  And the dervishes dance on the sand?

Oh, its pure white walls are a wondrous sight
  In their setting of living green,
And the great round dome and the minarets
  Are aglint with the marble-sheen.

It is told of the Shah, of the great Jehan,
  When bereft of his favorite wife,
That his swarthy soul grew faint with pain
  And his passion and grief ran rife.

So he ordered a tomb of marble fair
  Where the little dead mother should lie,
And there it stands like a mound of pearls
  For the marvel of passers-by.

And the wonder grows as the traveller learns,
  Through the length and breadth of the land,
Of woman debased and motherhood cursed
  At the grim old gods' command.

A paradox? Yes, but not more strange
  Than we see in our God-illumed West,
When our women of wealth walk unspeakable ways
  At the swamis' suave behest.

For the Taj Mahal with its gleaming walls
  Casts a ray down a darksome age;
But the swamis' cult with its censer-smoke—
  Is it not a blot on the page?

O thou Christ of God, O thou Day-Spring fair,
  O thou Light of the World, divine,
In the North, the South, the East and the West,
  May there be no law but thine!

—From The Women's Missionary Friend.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1923-24.

Foreign

Creative Forces in Japan (Senior); cloth, 75c., paper, 50c.

How to Use "Creative Forces," 15c.

The Honorable Japanese Fan (Junior), 40c.

Manual for Leaders using "The Honorable Japanese Fan," 15c.

Small outline map of Japan, 11x14 inches, 25c., per doz., 3c. each.

Japan Primary Picture Stories, 50c., per set.

Picture Sheets:—

The People of Japan, 25c.

Boys and Girls of Japan, 25c.

Directions for Making a Japanese House, 25c.

Dramatics:—

Sunlight and Candlelight, (adult), 25c.

Alice Through the Postal Card (Junior), 15c.

Home.

The Debt Eternal, (Senior)., cloth 75c., paper, 50c.

Suggestions to Leaders, using "The Debt Eternal," 15c.

Better Americans (Junior), 60c. (Complete plans for the study of "Better Americans" are included in the book).

Primary Picture Stories, "Helping Uncle Sam," 50c. per set.

Picture Sheets:—

America at Home, 25c.

Children of the City, 25c.

Of the above supplies, only "Creative Forces in Japan" has as yet been received; but the other supplies are in process of publication and we will be prepared to fill orders for most of them by the time this announcement reaches you.

For list of standard supplies and mission study books, and literature for May and June programs, see February Magazine.

We have a few copies of **Building With India** in cloth which we will sell for 50c., each so long as they last. We also have a few copies of **Suggestions to Leaders of Building with India**, at 15c.

The following literature is new or re-print:—

Abyssinia—The Country and People, 3c.

Abyssinia—Its Religions, 3c.

Migrant Workers in Harvest and Cannery, 10c.

A College Girl's Summer Diary, 10c.

Race Cooperation, 15c.

Duties of Presbyterial Junior Secretary, Free.

Suggestions for Leaders of Junior Societies, Free.

Suggestions for Leaders of Young Women's Missionary Societies, Free.

Extans to Presbyterial Secretaries of Literature, Free.

IMPORTANT

IN ORDERING FREE LITERATURE, ALWAYS SEND MONEY FOR POSTAGE.

STUDY FOR THE MONTH.

JUNE

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 6—The India Church.

Bible Lesson—Rev. 3:7-22.

Roll Call—Name of Native Pastor.

1. The New Vision.
2. The New Leadership.
3. The New India.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

"Let us follow after things which make for peace, and things whereby we may edify one another."

Chapter 6—Racial Contacts.

1. Cooperation.
   - (a) Economic forces.
   - (b) Home—the avenue of the family.
   - (c) Church—the avenue of religion.
   - (d) State—the avenue of government.
   - (e) State—the avenue of government. Voluntary organizations.
2. Popular education and mutual ideals.

Treasurer's Report For Months of February and March 1923.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany		35.00													1.00			36.00
Allegheny	341.00	255.00	182.00	106.00	86.00	30.00	30.00	30.00	13.00					4.00	35.00			1112.00
Argyle	31.00		320.00	4.00	4.00	5.00	17.00	13.00	5.00	9.00				11.00	4.00			423.00
Beaver Valley	12.00		172.00	2.00	32.00	6.00			2.00						3.00			229.00
Boston		200.00																200.00
Butler	123.00	118.00	57.00	92.00	65.00	74.00	6.00	67.00	53.00	10.00	21.00			24.00	32.00	102.00		844.00
Chicago	93.00	200.00	15.00	17.00	21.00	17.00	20.00	5.00	25.00	1.05				8.00	4.00			426.05
Cleveland	50.00																	50.00
Conemaugh			5.00															5.00
Des Moines	40.00	75.50	30.00	15.00	15.00	6.00			5.00					1.00	1.00			188.50
Frankfort		23.20	20.00	12.00			25.00			4.00				2.00				86.20
Hudson	240.00	68.00	78.00	18.00	18.00	1.00	5.00		21.00	4.00				5.00	4.00			462.00
Illinois Southern	10.00	350.00																360.00
Indiana Northern	50.00																	50.00
Kansas City	66.00	146.00	40.40	9.00	23.00	5.00		15.00	15.00		6.00	6.00	6.00	20.00	11.00			368.40
Keokuk	27.00	88.00	10.00	5.00	5.00					2.00				5.00				142.00
Mansfield	13.00	15.00	33.00	18.00	18.00			8.00	5.00	3.00				1.00		188.00		302.00
Monmouth		25.00	2.00	3.00		1.00		31.00	3.00		1.00			2.00	1.00	205.00		274.00
Monongahela	709.00	2338.00	565.00	90.00	295.00	60.00		90.00	50.00	290.00					50.00	165.00		4702.00
Muskingum		10.00																10.00
Oklahoma	23.00	75.00	21.00	15.00	32.00	8.00		17.00	8.00						3.00			202.00
Omaha	38.00	6.00	34.00	8.00	15.00	22.00	5.00	15.00	19.00						4.00	150.00		316.00
Philadelphia	334.00	376.00	515.00	53.00	111.00	92.00	164.00	159.00	85.00	40.35	155.00			31.00	42.00	1.00		2158.35
Rock Island	31.00		23.00	7.00	12.00	6.00	4.00	33.00	6.00	8.50				6.00	5.00	300.00		441.50
Texas	6.00	36.25	5.00	2.00	1.00	2.00	17.00		2.00	2.00	2.00	2.00	2.00	2.00	1.00			82.25
Uncompahgre	15.00		12.00		5.00				3.00	1.00				5.00				41.00
Vermont	6.00		6.00	6.00	6.00		4.00							12.60				40.60
Westmoreland	99.00	218.00	86.00	17.00	50.50	11.00		5.00		1.00				13.00	6.00			506.50
Wisconsin		63.50																63.50
Helen T. Brown		120.00																120.00
Cochranton & Utica Congs		300.00																300.00
Anna A. Milligan		600.00																600.00
Mr. & Mrs. Morrison																400.00		400.00
Rev. Dr. J. K. McClurkin		300.00																300.00
Norris Square S. S.		200.00																200.00
North Bend Cong.		175.00																175.00
Rochester, N. Y. Cong. B. S.		100.00																100.00
Sparta Cong.		300.00																200.00
1st Toledo Cong.																66.67		66.67
Traer Cong.		200.00																300.00
2nd. Wash. Ia. Cong.																150.00		150.00
Walton, N. Y., S. S.		100.00																100.00
Annuities																	3600.00	3600.00
Returned on Loans																	250.00	250.00
Parsonage Repayments						6611.94												6611.94
Menefee County			600.00															600.00
Industrial Departments					50.85													50.85
Investment Income																	3516.51	3516.51

Interest			50.00							485.05								535.05
New World Movement																23208.99		23208.99
Margaret E Douds Legacy																	1514.25	1514.25
Nellie E. Smith Legacy																	186.00	186.00
Mr. & Mrs. D. E. F. Gray	500.00																	500.00
Mrs. D. K. Bryce	500.00																	500.00
Mrs. W. L. Taylor	5000.00																	5000.00
Class 57, 6th Church, Pgh.			100.00		100.00													200.00
Caroline Martin			100.00															100.00
Mrs. W. M. Burwell	100.00																	100.00
Sale of manuals					4.75													4.75
Refunds	335.19		34.00															369.19
Individuals, So. B. C., etc.	380.80	140.00					1.00											521.80
TOTALS	$ 9172.99	$ 7756.45	$3115.40	$499.00	$ 970.10	$6957.94	$ 298.00	$ 488.00	$ 320.00	$ 860.95	$ 195.00	$ 8.00	$ 8.00	$ 152.60	$207.00	$24936.66	9066.76	65002.85

MRS. J. B. HILL, Treasurer, 1531 Denniston Ave., Squirrel Hill Sta., Pittsburgh, Pa.

PARSONAGE REPORT
For the month of February 1923.

Oklahoma City, Okla.	$ 30.26
Detroit, Mich., Military Ave.	80.04
Freeport, Pa.	188.44
Chariton, Iowa	270.00
Assiut, Egypt	442.06
Monmouth, Ill., West Side	83.25
St. Louis, Mo., Third	94.17
Chicago, Ill., Montrose Ave.	90.00
Hepburn, Iowa	58.85
Middletown, Ohio	61.48
Zenith, Kansas	67.50
Ambridge, Pa., Economy	26.00
Monessen, Pa.	80.04
Akron, Ohio, First	117.71
Oklahoma City, Okla.	30.26
Jetmore, Kansas	27.76
Riverside, Cal.	55.50
Toledo, Ohio, East	23.55
Portland, Oregon, Kenton	20.00
Total	$1846.87

PARSONAGE REPORT
For the month of March 1923.

Barstow Colony, California	$ 41.63
Norfolk, Virginia	164.79
Philadelphia, Pa., Twelfth	70.63
Hutchinson, Kansas	83.25
Youngstown, Ohio, Lansingville	212.14
Chicago, Ill., Montrose Ave.	90.00
Spokane, Wash., Second	82.39
Somerville, Indiana	49.95
Tulsa, Oklahoma	82.40
Oneonta, New York	27.75
Ambridge, Pa., Economy	26.00
Ewing, Nebraska	55.50
Moundsville, West Virginia	70.63
Olathe, Colorado	55.50
Prosser, Washington	44.40
Beechview, Pittsburgh, Pa.	388.44
Chicago, Ill., Eighth	41.63
South Omaha, Nebraska	179.90
Tacoma, Wash., First	200.00
Middletown, Ohio	25.00
Zelienople, Pa.	111.00
Washtucna, Wash.	212.00
Akron, Ohio, First	117.71
Cleveland, Ohio, Brooklyn	164.80
Cincinnati, Ohio, First	30.00
Seattle, Wash., Third	240.00
Woodlawn, Pa.	619.36
Toledo, Ohio, First	166.50
Pittsburgh, Pa., Eleventh	159.00
Rochester, Pa.	155.40
Creston, Iowa	350.00
Indianna Harbor, Ind.	105.94
Akron, Ohio, First	74.50
Ontario, Oregon	15.00
Toledo, Ohio, East	23.55
Weiser, Idaho	159.68
Rochester, Pa.	77.70
Total	$4765.07

MISCELLANEOUS GIFTS.
For the months of February and March.

I. C. Smutz	$ 25.00
Mrs. Rosa B. Craig	25.00
Ella F. Smith	9.00
Diligent Daughters' Class	50.00
Lisbon, N. Y., C. E.	25.00
Henrietta Cowden	15.80
Mary Ida Holmes	10.00
Lucile Harmon	75.00
Rev. J. A. Speer	10.00
Mrs. A. R. Melon	25.00
John A. Robertson	5.00
A Friend	10.00
Susan Gray	50.00
Mrs. E. J. Cruikshank	5.00
Corinne Schott	1.00
Mrs. Mariam S. Horr	10.00
Alberta Work	10.00
Mrs. A. MacLachlan	50.00
Mrs. G. W. Swain	30.00
Women's Bible Class, Second, Butler	15.00
Universal Jr. Missionary Society	1.00
Myrtle Davis	15.00
Sallie E. Dickey	30.00
J. N. Crusan	10.00
Ruth Martin	10.00
Total	$521.80

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE READINGS FOR JUNE.

Gifts for service.

1. Christ, ascended, gave gifts. Eph. 4:1-8.
2. Christ gave according to promise. Luke 24:36-49.
3. Power came in ten days. Acts 2:1-21, 41.
4. Every saint has some gift. I Cor. 12.
5. May be had for the asking. Luke 11:1-13.
6. The unspeakable gift. 2 Cor. 9:6-15.

The Holy Spirit in Service:

7. Without Him—nothing. Zech. 4:1-6.
8. Without Him—nothing. John 15:1-10.
9. He gives wisdom and knowledge. I John 2:15-20.
10. He guides in council. Acts 15:22-28.
11. He gives executive ability. Acts 6:1-8.
12. He directs us. Acts 8:26-40.
13. He hinders us. Acts 16:1-10.
14. He commissions us. Acts 13:1-4.
15. He is our compensation. I Pet 4:12-19.

Christian Growth.

16. Infancy. 1 Pet. 2:1-8.
17. Tender care for babes. I Thess. 2:1-8.
18. A feast for grown-ups. Heb. 5.
19. Rich. Provision. Eph. 4: 11-32.
20. Chief means of growth. Acts 20:28-32.

Working

21. Our business. Luke 19:12-27.
22. Christ's example. Luke 2:40-52.
23. Our attitude as workers. Psa. 123.
24. Our motto. Rom. 12:11.
25. Our time to work. John 9:1-7.
26. Always at it. I Cor. 15:58.
27. All at it. Mark 13:28-37.
28. At it in all things. I Cor. 10:24-31.
29. The great commission. Matt. 28:16-20.
30. Who responds? Psa. 40:7-10.

ANSWER TO BIBLE QUESTIONS 61—80.

61. Gen. 4:10.
62. Luke 2:36.
63. Lev. 10:1, 2.
64. Judges 16:30.
65. 2 Kings 9:36.
66. John 20:31.
67. 2 Kings 21:11.
68. Prov. 30:1, 8.
69. Habakkuk. 3:2.
70. Eccl. 5:10.
71. Song of Solomon 1:5.
72. Jer. 35:2.
73. Micah 5:2.
74. Joel 2:28.
75. Rom. 16:15.
76. Deut. 34:7.
77. Acts 18:24.
78. Gal. 5:22, 23.
79. Eph. 6:11.
80. I Chron. 1:1.

QUESTIONS 81—100.

81. What book begins with the word God?
82. What book is entitled, "The Burden of Nineveh?
83. What book of Old Testament has one chapter?
84. In what book is this question found: "Who hath despised the day of small things?"
85. In what book is this question found: "Will a man rob God?"
86. What book records the circumcision of Jesus?
87. What book records the circumcision of Paul?
88. What book is addressed to a woman?
89. Who wrote "Rejoice evermore?"
90. Who said "Be exceeding glad?"
91. To whom is Third John written?
92. Who was Tamar?
93. How many chapters has Titus?
94. Who describes the devil as "a roaring lion?"
95. Who wrote "I am now ready to be offered?"
96. Who compares Israel to a backsliding heifer?
97. In what book is Jerusalem thus described: "She came down wonderfully?"
98. What book speaks of Alexander and Rufus?
99. In whose reign did Zephaniah prophesy?
100. Concerning whom does Paul write to Philemon?

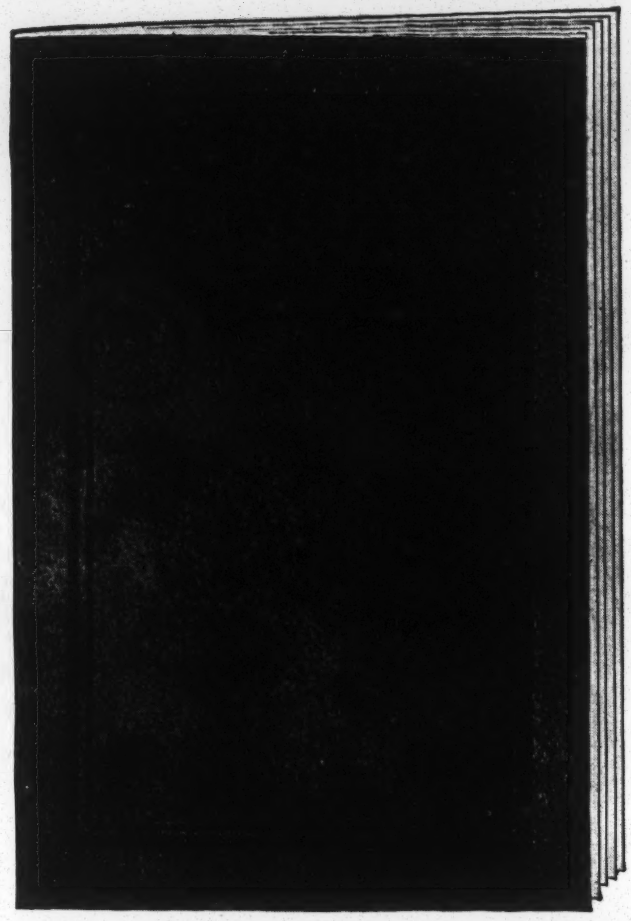
Note—This set of questions will be concluded when the answers appear in the June number of the Magazine. Those interested in seeking the answers from month to month have had a good time. If you have enjoyed them enough to desire more, please write to the Womens Board, 904 Publication Bldg. Pgh, Pa. Of course you will all want to join in a vote of thanks to Rev. F. N. Palmer of Winona Lake, for the use of this list of questions.

—Chairman of Bible Committee.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann

General Secretary, American Bible Society.



Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for $50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

BUT STILL THE FACT REMAINS THAT THE BOOK IS UNDELIVERED. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple. "It could be delivered in hundreds of languages to millions of people if paid for." IT IS MERELY A MATTER OF DOLLARS AND CENTS. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the Church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The precentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. IF A GREAT WAVE OF GENEROSITY WERE TO SWEEP THE CHURCH IN BEHALF OF THE BIBLE CAUSE, IT WOULD BRING A REVIVAL OF SPIRITUAL LIFE TO HER MEMBERSHIP. THIS THING IS FUNDAMENTAL TO THE CHURCH'S SUCCESS AS A SPIRITUAL FORCE IN THE WORLD.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. AFTER A CENTURY OF OPERATION, THE TOTAL ENDOWMENT OF THE AMERICAN BIBLE SOCIETY, WHICH IS SECOND IN IMPORTANCE TO NO OTHER AMERICAN INSTITUTION, IS LESS THAN TWO MILLIONS OF DOLLARS YIELDING AN INCOME OF LESS THAN $100,000. MAY GOD STIR THE HEARTS OF THOSE WHOM HE HAS RICHLY ENDOWED WITH MATERIAL THINGS TO SEE THIS WORK AS AN OPPORTUNITY FRAUGHT WITH VAST POSSIBILITY FOR HUMAN BETTERMENT AND SPIRITUAL ADVANCEMENT.

Photo—Underwood & Underwood, N. Y.

A BOAT LOAD OF IMMIGRANTS FROM SCANDANAVIA.